

Basil Chulev

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ANCIENT MACEDONIA



THE MACEDONIAN CALENDARS
AND FOLK CONSTELLATIONS

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THE MACEDONIAN CALENDARS & FOLK CONSTELLATIONS

ANCIENT TIMEFRAMES OF THE NATURE, FRAGMENTED
BY PASSING AGES, DEPLETED BY FUGITIVE CELESTIAL
CYCLES, BY EXPECTED AND UNEXPECTED CELESTIAL
PHENOMENON AND APPEARANCES, OLD AND NEW
CALENDARS, SYNCRETIZED BY THE AKKADIAN ‘ZOO
KUKLOS’ (‘ZODIAC CYCLE’) AND NEW ASTRONOMICAL
REVELATIONS AND CALCULATIONS

MACEDONIACOSMOPOLITANA

2022 – MMXXII – BKB¹

¹ In Hindu/Arabic, Roman and ancient Koine numerals. <https://www.britannica.com/topic/Hindu-Arabic-numerals> , <https://academic.logos.com/four-reasons-to-master-koine-and-to-leave-attic-alone/>

The intention of this essay is to present simple and easy to understand retrospective, and to pour more light over calendrical, prediction-mythological and horoscope/zodiacal practices from ancient Macedonian history. It avoids substantial and detailed explanations that consider wider historical background of the calendars and chronological phenomena described below, and is written primarily for those approaching the topic for the first time.

It also avoids complex explanatory comments or insightful footnotes on the citations from the sources. The explanatory notes are prevalently astrological and etymological.

The main timeframe of this essay ranges from the 8th millennium BCE until the death of the last Macedonian ruler of Egypt, Kleopatra VII, in 30 BCE, and analyzes the ancient Macedonic calendars by comparing them to today calendrical organization, traditional Macedonian constellations and beliefs. The interpretations given here are meant to enhance our understanding and appreciation of a Calendar that was used by the superpower of the ancient world. They are focused mainly on the Macedonian aspect of the story disregarding the wider historical or socio-political perspective.

All the dates and references to centuries are „BCE“ except where indicated otherwise. Throughout this essay, Macedonia/Macedonians refer to the area of the mainland north of Mount Olymp, southeast of Mount Scardus (today ‘Shar-planina’ Mountain) and south of Mount Haemus (today Old Mountain or “*Balkan*” as of the 19th century). Macedonian Peninsula refers to as of the 19th century so-called ‘*Balkans*.’

Latinized/Anglicized or Macedonic names are given in parenthesis, some names and technical terms are transliterated and these will be obvious when they appear. The terminology and concepts that are more recent inventions (like ‘*Celtic*’ or ‘*Hellenistic*’) are largely ignored, if not altogether avoided. Such empirically wrong terms used by modern historiography were unknown to the ancient world and their continued use perpetuates misleading assumptions.

The modern-historiography ‘privileged moments’ nonsenses are largely avoided too. For historians today one such a ‘privileged moment’ (of places and monuments as ‘*classical*’) is ‘*Classical Athens*’, the Athens of the 5th and 4th centuries BCE. But when and why is so regarded? Was ‘*Classical Athens*’ regarded as ‘*Classical*’ already in antiquity? By whom?

The definitions, current meanings and related concepts of the words in English are taken from the Oxford American Dictionary and Thesaurus (Mac OsX version 1.0.2 for PowerPC), Wiktionary, and/or Meriam-Webster online dictionary. For the words in Macedonian is used the online ENCYCLOPÆDIA MACEDONICA / MAKEDONSKA ENCIKLOPEDIJA vol. 1 & 2, and idividi.com online Macedonian dictionary.

The sources are listed in the References at the end of this essay.

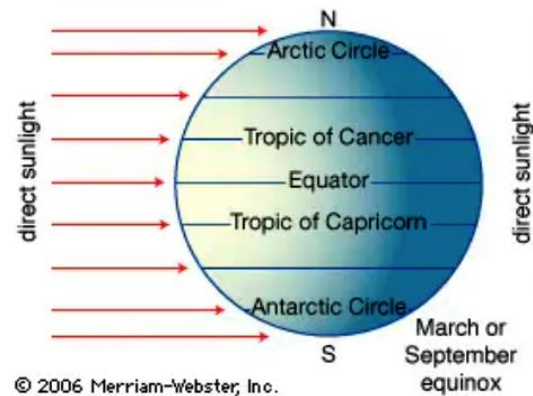
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Heavens with its stars, planets and constellations have always been the eternal mystery and most spectacular appearance of nature for all the wondering people, from the most distant past until today. With time, the time itself pushed the Heavens to become people's preferred medium for time-computation and measurement of the passing days, weeks, months, years, decades, etc. With its celestial bodies (impersonated as gods, animals and mythical creatures) and their regular and eternal cycles that outshine and surpass all the living and nonliving things on Earth, Heavens par excellence became the ultimate and unalterable time-orienteer, a firm chronologic benchmark, always available and essential component on which the learned people from all epochs projected their time-frames and dating systems. Since the stars and planets are always up there, and beside the profound mystical and spiritual fascination related to them, they always offered a reliable basis for timing and defining of the first Zodiacs and Calendars. With further passing of the time, the time itself pushed the primitive people to progress into historical epoch and first civilization achievements, when they started to write down their own history and passing events by their own Calendars and Almanacs, which they developed in the protohistoric times. And not only the passing events, but they started to "read" and predict the future and destiny from the celestial runabouts and mysterious unexpected manifestations. Thus, having an own Calendar is not only a firm testimony of someone's ability to measure the time and natural cycles, but it is also a proof of a distinct religious, spiritual and animistic tradition of a particular ethnicity or larger community of kindred people (i.e. nation). Because, the possession of particular names for the Zodiac signs, months and days of the week in someone's own idiom defines precisely not only the existence of their particular Calendar, but also a possession of a particular common language. And the possession of a common language is in fact the basis of a nationality, just as the possession of a common government is the basis of a nation. Every distinct ethnicity/nationality in first instance is defined by its own language, traditions and beliefs. The ancient Macedonian Calendar per se is exactly that kind of unmistakable proof, of the existence of a distinct Macedonian language spoken by the renowned Macedonian people, with their own and particular Macedonian traditions, with their own Pantheon, Calendar and

Zodiac, distinct from the neighboring ones. Ancient people didn't have a widely spread unique calendar, simply because the distances and communications were serious obstacle in those times. Every region had its own version of the lunisolar calendar, characterized by local month names, which were related to stars, moon, or celebrations in honor of ancient deities. For example, the Egyptian New Year was announced by Sirius, the brightest star in the night sky, when first becomes visible after a 70-day absence.² Better known as a Heliacal rising, this phenomenon typically occurred in mid-July. Babylonians celebrated the New Year with the first Moon after the vernal equinox in late March. The Jewish New Year eve still occurs within the autumnal



equinox (September 22); while the beginning of the Macedonian civilian year was set on the 1st 'numenia'³ after the autumnal equinox, known by old astronomical name as the Hunter's Moon, which is the full Moon that directly follows the Harvest Moon.⁴ It can occur in either October

	New Moon: October 25
	First Quarter: November 1
	Full Moon: November 8
	Last Quarter: November 16

Above: **the moon phases for October/November 2022 that coincidentally matched exactly the 25 October, the New Year eve of the ancient Macedonian calendar**

or November and it is believed to became to be called the full Hunter's Moon because it signaled the time for hunting in preparation for the cold winter ahead. Animals are beginning to fatten up ahead of winter, and since the farmers had recently cleaned out their fields under the Harvest Moon, hunters could easily see the deer and other animals that had come out to root through the remaining scraps (as well as the foxes and wolves that had come out to prey on them). This

² Related to annual inundation of the Nile River, which helped ensure that farmlands remained fertile for the coming year.

³ <https://www.etymonline.com/search?q=numen>

⁴ The Harvest Moon and the Hunter's Moon are unique in that they are not necessarily restricted to a single month. Instead, they are tied to an astronomical event: the autumnal equinox. The Harvest Moon is the full Moon which occurs nearest to the date of the autumnal equinox (September 22, 2022). This means that either September or October's full Moon may take on the name "Harvest Moon" instead of its traditional name. Similarly, the Hunter's Moon is the first full Moon to follow the Harvest Moon, meaning that it can occur in either October or November.

notion yet again confirms the incredible antiquity of the Macedonian calendar, that is related to



Above: the remnants of a Megalithic hypaethral astrological observatory on the hilltop of Kokino⁵ in Republic of Macedonia (4th millennium BCE), and in the same time the holy stone throne and sanctuary of the Great Mother Goddess. According to NASA the fourth oldest astronomic observatory in the world.⁶ Its very existence means also the existence of a prehistoric calendar in Macedonia, which was calculated on the basis of the equinoxes in March (about March 21) and September (about September 23). The sun appears precisely in the stone markers of Kokino on the precise date and hour in the morning, and the calendar was determined according to this cardinal and eternal coordinates of the sky

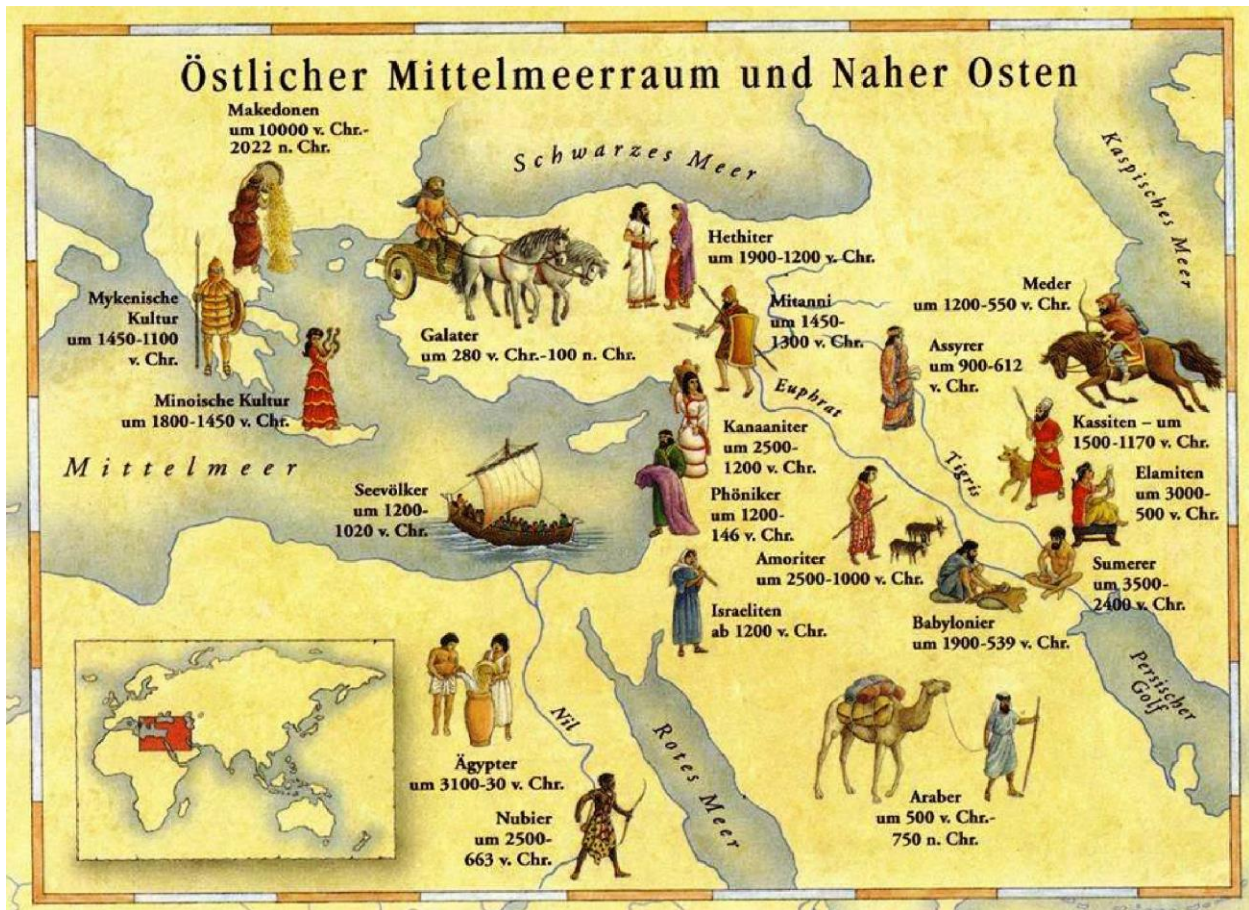
prehistoric Hunter-gatherer cycles. Ancient authors like Firmicus Maternus (4th century)⁷, recorded in that avail the testimonies of the *Sphaera Barbarica*, that also summarizes the non-“Greek” names of the constellations and planets. Beside that, the Akkadian Zodiac, as more

⁵ <http://www.makedoniaese.com/ma-ile-makedon.htm>

⁶ Gjore Cenev, physicist from Macedonian Planetarium in Skopje, has calculated that this is not only a sacred site, but also a Megalithic Observatory. According to the dimensions and the type, this astrological observatory is different from all the other similar archeological sites seen up till then. Kokino site covers an area of 5000 m², and is scale-like established on two platforms right beneath the mountaintop with an altitude of 1013 m. Stone markers have been discovered at the Kokino megalithic observatory, where the marker of the summer longest day is well preserved. The broader region is filled with archaeological sites from the prehistory and ancient period, with large number of sites of the Iron, the Bronze, and the Neolithic ages have been registered. The entire region has a long history of at least 8,000 years and it's full of important prehistoric settlements, holy places, etc. See “Kokino Holy Mountain and Ancient Observatory” by Jovica Stankovski and Gjore Cenev.

⁷ According to ancient astrologers like Teucrus (1st-century BCE), Byzantine astrologer Rhetorius (circa AD 600), etc.

elaborated astrological system, was 'officially' introduced from East in Europe in the 4th century BCE by Alexander the Great, after his marvelous Macedonian campaign and conquest of the Persian empire. 'Officially' because of the incessant migrations and constantly maintained the cultural relations between the Pelasgo-Brygo-Phrygian (i.e. Proto-Macedonian) Neolithic substratum with the neighboring Western Anatolian (i.e. Asia Minor/Argean) one, as from the Mousterian Epoch.⁸ This attested early Neolithic sturdy civilization, with its first continuous urban settlements that flourished in the Macedonian Peninsula⁹, demonstrated a much higher level of development thanks to the constant cultural exchange with the Middle East, as well as















further north toward Danube and along the Amber Road and Tripolje civilization. Macedonian Peninsula have always been in the middle, and performed a role of hub and melting pot between East and West, North and South.

However, the official science asserts that the Babylonians first divided the heavens into sections by means of the constellations of the Zodiac. But, we are fully justified in assuming that the earliest forms of the Zodiac date from an exceedingly primitive time. The early peoples who observed the heavens systematically wove stories about the constellations which they beheld, and even went so far as to introduce them later into their national religious literature, for astrology and theology are very closely connected. As consequence they spontaneously dedicated different constellations/deities to particular days, weeks, months, elements, etc. The ancient peoples thus indiscriminately believed that there are a great many number of gods, for everything and every occasion. According to their religion all parts of the universe, "the heavens and the earth, the sun and the moon, the stars, seas, and rivers, the mountains and forests, the winds and storms," and all the elements of nature were ruled by different gods, influenced or represented by different celestial bodies,. And the strongest and most potent appearance which

⁸ (Archaeological) Middle Paleolithic period in Europe, between the Acheulian and Aurignacian periods (chiefly 80,000 - 35,000 years ago). From *Le Moustier*, a Stone Age cave in southwestern France where objects from this culture were found.

⁹ Carbon dated to 6200 BCE in the Macedonian coastal plain.

they heard and saw so often, the Thunder, was accordingly in exquisite possession of the most

Sign	Picture	Birth Dates	Element	Quality
Aries	The Ram 	20 Mar – 19 Apr.	Fire	Cardinal
Taurus	The Bull 	19 Apr. - 20 May	Earth	Fixed
Gemini	The Twins 	20 May – 21 Jun.	Air	Mutable
Cancer	The Crab 	21 Jun. - 22 Jul.	Water	Cardinal
Leo	The Lion 	22 Jul. - 23 Aug.	Fire	Fixed
Virgo	The Virgin 	23 Aug. - 22 Sep.	Earth	Mutable
Libra	The Scales 	22 Sep. - 23 Oct.	Air	Cardinal
Scorpio	The Scorpion 	23 Oct. - 22 Nov.	Water	Fixed
Sagittarius	The Archer 	22 Nov. - 21 Dec.	Fire	Mutable
Capricorn	The Sea-goat 	21 Dec. - 20 Jan.	Earth	Cardinal
Aquarius	The Water Carrier 	20 Jan. - 18 Feb.	Air	Fixed
Pisces	The Two Fish 	18 Feb. - 20 Mar.	Water	Mutable

potent Supreme God, the Sky Father. Apart from the nocturnal celestials, the Sun was always a breath-taking celestial phenomenon, an unexplainable endless power and god, that has no similar among others, and like the Ram, the animal that symbolize it – it hits hard and relentless with no apparent reason. Thus, the universal Creation Legend too possessed astrological as well as mythological attributes, the Earth (animistic Doe/Cow, further syncretized into ‘Taurus’) symbolizes the female element, and the Sky (the Horned God, i.e. Bull/Thunder, Wind and Rain) the male principle in the creation of the world. Thenafter the Sky, as fixed Cardinal Air element, through the (invention of) Zugon/Zevgar¹⁰ i.e. Yoke (later transformed into ‘Libra’ zodiac sign) dominated ‘the bulls’, i.e. the Earth Cardinal element (the ‘Taurus’ zodiac sign), and from their interaction the Fire Cardinal element of the young Sun as Ram (i.e. ‘Aries’ zodiac sign) was born, etc. In similar fashion the thoroughly enhanced stories of each Zodiac sign and/or God/Goddess have their own intricate pathways and equally profound prehistoric development, and they all contain a stockpile of syncretic primordial animistic, mythological, zodiacal, and every other symbolism. And, in similar fashion all these Zodiac signs and/or Gods/Goddesses evolved, changed, and – as we know them now – syncretized from and into forms that maybe have nothing left from their original prehistoric archetypes.

That certain forms of the Creation Legends existed as early as 2300 BCE there is satisfactory evidence to show, and the origins of the systematized Zodiac as used by the later Babylonians, Egyptians and Macedonians are probably as old (the Kokino Observatory in R. of Macedonia is dated 3800 BCE). Whether the Babylonians were themselves the inventors of such origins, or whether they are to be attributed to the earlier, non-Semitic, Sumerian inhabitants of the country cannot be said. It is, however, agreed by today scholars that the others borrowed the Zodiac from the Babylonians. Then, in the 4th century BCE, a lightning Macedonian expansion brought to an unexpected acceleration and much direct fusion of the culture-religious systems of

¹⁰ <http://www.makedonski.info/search/sevgar> - “Zevgar” [pronounced ‘Dzevgar’] in today plain Macedonian; from ancient Koine ζυγόν (*zugón*), ζυγός (*zugós*), from **dzugón-*, ultimately from Proto-Indo-European **yugóm-* (“yoke”). Hence Zodiacal “Libra” - ‘balance’.

the Macedonian civilization with the Persian one, and their subsequent diffusion across the Macedonian empire. This unprecedented cosmopolitan model spread further through Syria ruled by the dynasty of Seleuk, back in Macedonia ruled by Macedonian dynasties of Cassander, Demeter and Antigon, and from there further in Europe, and also south to Egypt ruled by Macedonian dynasty of Ptolemies.¹¹ How profound and indelible this amalgamation enterprise put forward by Macedonians was, shows the fact that even the Roman invasion two centuries later didn't change the Macedonic nomenclature in general, nor that of the Macedonian calendar. Even the new Calendar introduced by Romans¹² started with the Macedonian month of *Dios*, and was still entitled "Macedonian calendar".¹³

Nonetheless, even more intriguing is the fact that some of the archaic names from these ancient calendars/zodiac are still in use even now, in today modern Macedonian language. These archaic cosmogonic myths have been recorded among Macedonian people, and they can also be found in the studies of many contemporary authors.¹⁴ Beside the well known and widely accepted Akkadian Zodiac, divided into 12 equal divisions or signs, the Macedonians even today have kept their own traditional names for the celestial objects and folk constellations¹⁵, origin of which, according to their animistic and agricultural features, dates back many millennia in the past.¹⁶ It can be said that these olden cosmogonic myths are actually remnants of the ancient polytheistic religions and archaic pagan rituals, and their inherited presence in these geographic regions has deep roots that reach well into the prehistory.¹⁷

The very word 'Calendar' too (which is falsely claimed to be "Latin"), has no etymological explanation in Latin, nor in any other known language whatsoever. This is because it is

¹¹ "Who are Macedonians" by Hugh Poulton, p. 11.

¹² Namely, in order to underline his victory over the Macedonian rebel-king Andriskus (or 'Pseudo-Filippus'), the Roman consul Q. C. Metellus (like many Roman and other leaders used to do) decreed the introduction of a new "Macedonian year" and defined it that starts with the respective year of his victory¹², so that the Macedonians under (his) occupation would remember this fact and wouldn't dare to start another rebellion against Rome. How cruel this and other Roman 'victories' were speaks the abhorring fact that Macedonia from having around 100 cities before the Roman invasion declined to only 30 after.

¹³ After 146 BCE the whole territory of Macedonian Peninsula was under Roman occupation. This new era is also known to historians and astronomers as the "Provincial Era" and is associated to the occupational organization of the new Roman province of Macedonia. This is the reason for calling this period "Macedonian era". Romans at first composed the province of Macedonia of mainly two, ethnically and historically different, parts – Macedonia and 'Illyricum'. But, they applied this new "Macedonian era" only to the first of these two regions, because the Latin 'Illyricum', as its exonym name clearly states, was never ethnically and historically united, but, as much closer to the Roman sphere of interests it was considered less 'provincial' and more prone to latinization and violent assimilation, and was considered as Roman backyard across the Adriatic Sea.

¹⁴ Lafazanovski 2000, Vrazhinovski 2001, Chaušidis 2007.

¹⁵ "The ancient sky map of the Macedonian people" by Gjore Cenev.

¹⁶ "Macedonian Folk Constellations" by Gjore Cenev.

Abstract. Ethno-astronomical researches started to be performed on the territory of the Republic of Macedonia in 1982 and since then they are constantly carried out. Information gathered directly from the elderly inhabitants of around 130 villages all over the country, enlighten the folk presentation of sky, division of the stars and constellations, but also provided a vast scope of myths, beliefs and rituals linked to the sky, stars, and constellations. More in-depth analyses of the gathered data lead to the reconstruction of the ancient stars map of the Macedonian people. Due to the fact that in the past people recognized only two seasons, most of the stars and constellations are presented on the so-called winter and summer sky. People were also familiar with the part of the sky around the Polaris and knew about the constellations that did not rise and set, but are special part of the folk sky map. The mentioned study provides a comparative analysis of the folk constellations known among the Macedonian people and folk constellations know among the others, mostly neighbouring people living on the Macedonian Peninsula.

¹⁷ See more: "Ancient Macedonia – The Gods of Macedon".

Macedonian ligature from “*Kolen*” - ‘slain’¹⁸ and “*Dar*” - ‘gift, offer’¹⁹. It is what precisely this ancient ritual of bringing sacrifice was – “*Calendae/Calendar*” or “*Kolen-dar*” - a ‘slain-gift’ of animal to the gods on the every first day of the month.²⁰ Nothing like the 19th century-introduced Eurocentric expectations of what a ‘calendar’ would mean in the modern novel-romanticist terms, but cruel archaic ritual, arranged to suit the primitive law and order of ancient



pantheons and popular beliefs. One of the earliest testimonies of this archaic ritual, was in a list of star-names found in the Old Babylonian ‘Prayer to the Gods of the Night’ (1800 BCE), which shows that the stars were considered as divinities, to which an offer of sacrificed animal was made:

*“May the great gods of the night, Shining Fire-star, heroic Irra, Bow-star, Yoke-star, Sitaddaru, Mushussu-star, Wagon, Goatstar, Goatfish-star, Serpent-star, stand by and put a propitious sign on the entrails of the lamb I am blessing now.”*²¹

The true macabre morphology of the Macedonic word ‘Calendar’ is rather sobering, and also brings us back to the AD 551 testimony of Jordanes in his ‘*De origine actibusque Getarum - Getica*’, where he clearly summarizes the chronology and unrestricted continuity of the Macedonian language: “...everyone knows and has noticed that the tribes are used to taking many names. The Romans took over the Macedonian names, the “Greeks” - Roman, the

¹⁸ <http://www.makedonski.info/search/kolen>

¹⁹ <http://www.makedonski.info/search/dae> , <http://www.makedonski.info/search/dar> , Latin: *donare/dare*, Italian: *dai* - ‘give’.

²⁰ An act of slaughtering an animal or person, or surrendering a possession as an offering to God or to a divine or supernatural figure. Usually made by burning the guts of the sacrificed animal/human.

²¹ “*Dieux de la nuit*” by G. Dossin 1935:279.

Sarmatians - Germanic, the Goths - mostly Hunic”²²

Thus, ancient people in order to propitiate their gods, atone for sins, or avert calamities, offered sacrifices to them. When men lived mostly on vegetables, they offered grain, salt, fruits, water, and flowers; but when they began to eat meat and spices, and drink wine, they offered these also, naturally supposing that the gods would be pleased with whatever was useful or



agreeable to men. The paradigm “*As above so it is below. As in heaven, so on earth*” was supposed to be ambivalent. But, with the course of time it began to be imagined that the gods demanded something more sacred as offerings, or atonements, for sin. This led to the sacrifice (root word of ‘sacred’ as well) of human beings, at first of slaves and war prisoners, and finally of their own children, even their most beloved and first-born. It came to be an idea that every sin must have its prescribed amount of punishment, and that the gods would accept the life of one person in atonement for the sins of others. From this arose a belief in the redemption from sin by the sufferings of a Divine Incarnation, by death on the cross, or otherwise.

Nevertheless, the indelible reminiscence of this primordial bloody ritual, in plain Macedonian “Kolede”, remained recorded in an unusual ‘carol’ song. In spite of that and no matter how absurd this may sound, as no one would expect it from a “carol song” – it sings about the slaying of a calf.²³ But, like so many other pagan practices and beliefs, ‘Kolede/Calendae’ was also assimilated by the church institution, and re-branded as “Christian tradition”.

It must be also noted that the above mentioned sacrificial ritual of ‘Kolede/Calendae’ was intricately linked to at least two other beliefs-superstitions disciplines – Haruspicy and Brontoscopy. The Haruspicy interpreted the divine will by inspecting the entrails of a sacrificial animal²⁴, while the Brontoscopy interpreted the divine will by inspection of the thunder sound

²² ‘De origine actibusque Getarum - Getica’ by Jordanes (485-551), p.11:
<https://archive.org/details/jordanas-apie-getu-kilme-ir-zygius-2017/page/10/mode/2up?q=Rom%C4%97nai+>

²³ Macedonian Kolede “Carol song” on YouTube: <https://www.youtube.com/watch?v=6smq-0tZtio>,
[Kolede 2015 Stasha&Angela&Kalija - YouTube](#)

²⁴ “The Art of Haruspicy” by John Opsopaus.

and/or lightning form. In these remote ages, when mythical heroes of the Archaic Times were the renowned *Pelasgi*, the animistic cults and rituals were still very strong. And in nearly every part of the Macedonian Peninsula footsteps of the Proto-Macedonic *Pelasgi* are clearly discernible – at Crestonia, in Emathia, Bottiœa, and on the Echidoros and Skupi in Paionia... even the Grdelica Gorge in what is now Southern Serbia revealed Pelasgo-Paionian necropolis.

Next page: **the 1st genuine Macedonian horoscope date, discovered on an original document, is identified as the coronation-horoscope of the Macedonian king Antiochus I of Commagene in the 1st century BCE. It's on the western terrace of his tomb-complex, which is on the summit of Nimrud Dagħ (i.e. Mt. Nimrud), about 7,000 feet above sea-level in the Taurus mountains. 1955 analysis of the alignment of the depicted constellations revealed the precise date of 7 July 62 BCE.²⁵ As to what it signifies opinions vary to this day.²⁶ Jupiter, Mercury, Mars and the Moon are shown in conjunction in Leo (according to Eudoxus' zodiacal division)²⁷, back then a Macedonian constellation of god Faethon (FAETHON DIOS)²⁸**

²⁵ Another astonishing and undeniable record of the ancient Macedonian Pantheon, Calendar and Zodiac is the one on the Mt. Nemrod (also *Nemrut* or *Nemrud*), in the ancient Macedonic kingdom of Commagene (163 BCE - 72 AD) in Asia Minor. The eternal testimony written in stone was left by the Macedonic king from the Seleucid dynasty, Antiochus III the Great (242-187 BCE, son of the king Mithridates I Callinicus and queen Laodice VII Thea of Comagene from the Macedonian dynasty of Seleucids). He erected an enormous sepulchral tumulus, with giant statues of gods, queens and kings, and inscriptions on which is written as it follows: "...*I pray all of the father-gods of Macedonia, Persia and our own country of Comagene will continue to bless their children and their grandchildren...*"

²⁶ <https://www.youtube.com/watch?v=LvkY22hkHNs&t=1305s>

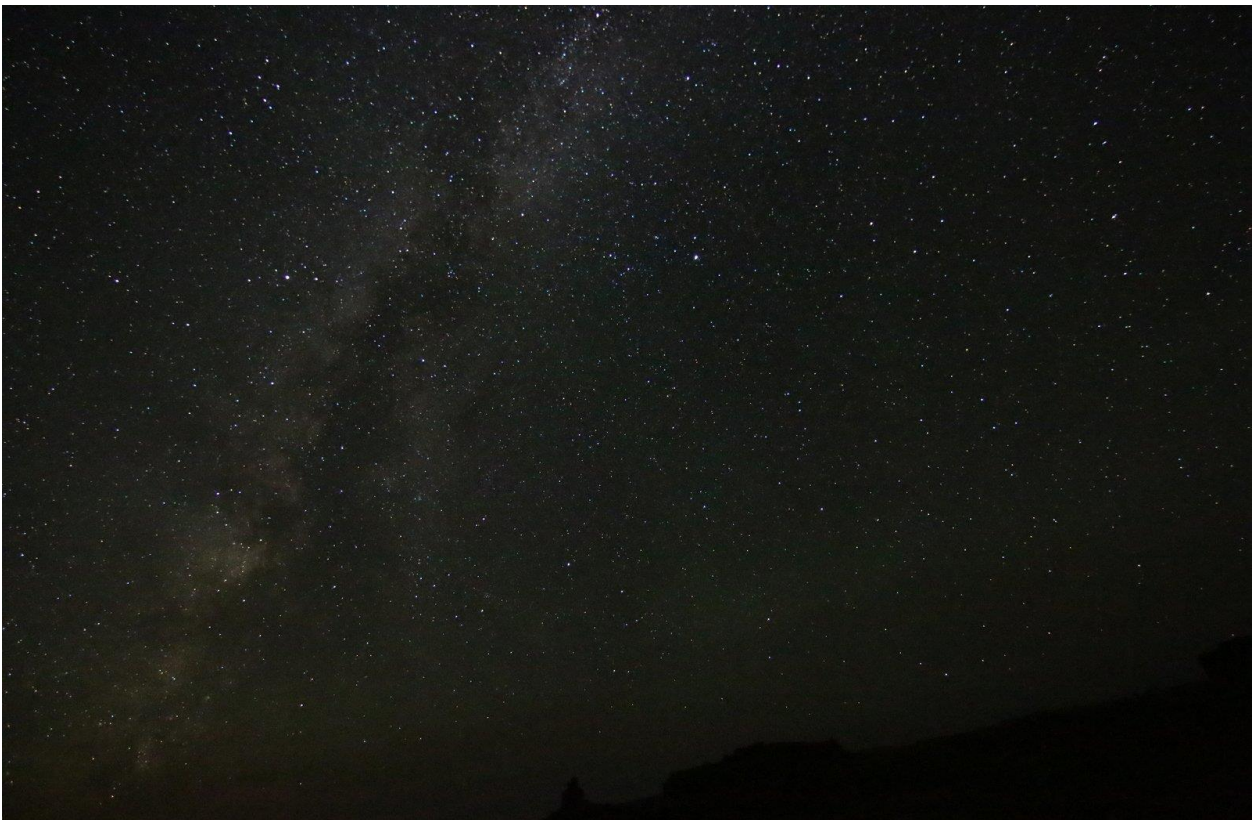
²⁷ "Ancient Astrology" by Tamsyn Barton.

²⁸ Faethon, mythological son of Ilios the sun god. He asked to drive his father's solar chariot for a day, but could not control the immortal horses and the chariot plunged too near to the earth, until Zeus killed Faethon with a thunderbolt in order to save the earth from destruction.



WHEN AND HOW IT BEGAN – MOON, STARS AND PLANETS AS TIME MARKERS OF THE NEOLITHIC ASTROLOGERS AND THEIR FIRST OBSERVATORIES

Primitive humans looked up to the Sky and named it *Dyaus Pitar*, “the *Heaven-Father*” or “All-father”. The earth they worshipped as the “*Great Mother of All*”. These appear to be the first universal names of the supreme father and mother gods. The Sun was then son of the Sky or the Heaven-Father, and the Earth (sometimes it was the dawn or the night) was the Mother of the Sun. The birth of the Sun was said to be heralded by the “Morning-star”. And zodiac calendar begins after the moon’s conjunction with the sun, when the first crescent can be seen. As the Sun begins its apparent annual northward journey on the 25th of December, this day was said to be his birthday, and was observed with great rejoicings. Hence, after they were named by different populations with different names and epithets, together with other deities, gradually they became the signs of the Zodiac. After establishing the celestial hierarchy, primitive people gazed to the sky in hope to see divine signs and admonitions in order to predict the future, weather, or simply



to measure the time according to the persistent appearance of the inexorable celestial bodies. Nonetheless, the predictions could’ve be disturbed by the occurrence of thunder or appearing of a comet, falling star(s) in a particular month, or on the occurrence of thunder when the moon is visible at a particular phase, etc. Possibilities for different unexpected occurrences were practically unlimited. Only the planets and stars had intervals longer than the annual seasons. Thus, the sky, beside of being the eternal wondering spectacle and marvel for the prehistoric peoples, it was the only available time device and universal chronometer. As the first ever universally observable medium, the moon, stars and planets were always up there, eternal shining markers of the passing eons, moving across the night sky for countless millennia, in

more or less regular and never-ending cycles. These shining markers were then used by the primitive Paleolithic hunter-gatherers as cardinal points for orientation and time-space calculations. It was discovered that first they used the Lunar cycle - of 29,5 days, but counted it in pairs, i.e. 59-days intervals, due to impracticability of that inconvenient half-day excess. Ancient Macedonian Calendar was Lunar too. But even more amazing is the fact that the ancient Macedonian word for '(Moon) **cycle**', i.e. 'month', used back then is still the same in today plain Macedonian: "(Mesečeva) **Mena**"²⁹ – '(Lunar) cycle/change'.

Since the early Neolithic this 59-days interval was found to be used to calculate the passing of time and migrating periods of the big game herds, and later by the Neolithic pastoral or agricultural race to predict the best time for planting the seeds or moving the domesticated animals. Further on, this primordial 59-days calendrical interval was inevitably rounded up (by the Akkadians?) to 60 days interval, as this round number was logically much easier to work with, and was considered perfect for so many divisions and calculations.³⁰ Thus, the diurnal Sun-Moon progress through the sky full of planets and stars was calculated, and it was used to predict the seasonal changes and to fix the religious festivals which celebrate these changes. Hence the very name for 'year' in Macedonian: "Godina" – 'Big-day', from "Go(lema)" - 'big' and "dni" - 'days'. The sun takes a month to traverse each zodiac sign, and a year to transit all 12 signs. From there a primitive Luni-Solar calendar was slowly instituted, and the foundations of astronomy were established. And as the primitive prehistoric cultures matured into civilizations, a body of priests was formed in order to determine the calendar and feasts. Heavenly bodies were deified and were given powers. A final clue on the issue was eventually drawn and was published in 1874 to the 'Transactions of Society of Biblical Archaeology' in an article on the page 150: "*The standard astrological work of the Babylonians and Assyrians was one consisting of seventy tablets, drawn up for the Library of Sargon, king of Agano, in the 16th century BCE.*" But, that was only the beginning of a long journey through countless calculations, modifications and equations in order to determine when and where which calendar and/or zodiac was in use...

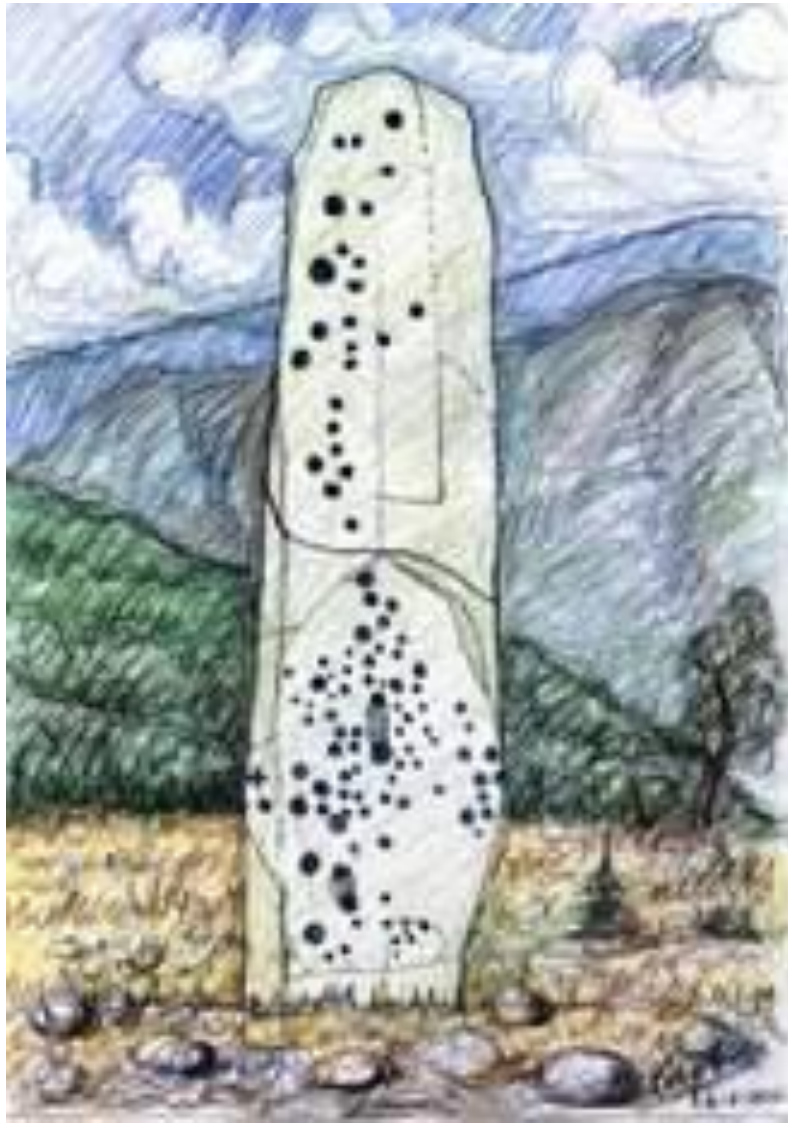
For the sake of the truth here must be mentioned other and older possible calendric systems, like the 'Stonehenge', or 'Adam's Calendar', which is controversially suggested to be the oldest man-made structure and/or 'calendar' in the world. With the shape of a circle and a diameter of 100 feet, it is nicknamed the "Birthplace of the Sun" and sometimes referred to as "African Stonehenge", it predates both Stonehenge, Kokino in Macedonia, and the Great Pyramid of Giza by tens of thousands of years. Located in Mpumalanga, South Africa, it is a standing stone circle about 30 meters in diameter and has been estimated by some accounts to be more than 75,000 years old. Various astronomical alignments have been identified at the site and it is possibly the only example of a completely functional, mostly intact megalithic stone calendar in the world. However, the true age, origin, and purpose of the 'Adam's Calendar' (see the image on the next page) remains a mystery that is yet to be fully understood and explained.

²⁹ <http://makedonski.info/search/mena> , 'μήνας' in ancient Koine, Latin: *mensis*, anglicized: *mingle*.

³⁰ For the ancient inventors who first divided the movements of the celestial bodies into countable intervals, 60 seemed as the perfect number. The number 60 can be divided by 1, 2, 3, 4, 5, 6, 10, 12, 15, 20, and 30 equal parts.



The stone observatories and megaliths are another emblematic artifact from the Stone Age that remained a solemn reminder of our most distant past and first attempts to record some kind of information. Beside the wooden idols and totems, primitive people had very few material choices at their disposal for making worshiping objects of their gods and spirits of the sky, earth, forest, thunder, etc. Thus in the Stone Age the stones were their preferred medium par excellence. Stones were used for manufacturing megaliths and other primitive structures that represented the first attempts of creating observation markers, or sacred objects of worship, something that will be later on transformed into sacred places, observatory-sanctuaries, and at the end in temples. In Macedonia there's also an obelisk left by the prehistoric people, found on the Kožuf mountain, near the city of Gevgelia, dated 5000 BCE. On the obelisk are round carvings/holes that obviously represent stars and/or planets. It was broken in half by the unknown tomb riders, possibly with some auxiliary mechanization, in search for hidden treasure inside the stone. They were ignorant enough not to know that there was no way to find any treasure on a site that dates back to prehistory. The two destroyed parts of the obelisk, which was 5.5 meters high, are still there (the image below), on the archaeological site called 'Milisin' at "Black Loma" locality.



Above: the drawing of Milisin obelisk on Mt. Kožuf, “Crna Loma” locality

Since then astrology and religion had side by side, across the millennia, grew together. Nevertheless, today researches confirmed that the original division of the time and the sky into constellations has nothing in common with the existing Christian religion. These primordial myths have much older roots, reaching in the distant prehistoric times. Thus, the archaic calendars were truly what they're said to be – archaic. That means that they were the first paces of rudimental calculations made by humans, for orientation through time and space, and were practical only to a certain degree. Lacking the higher level of astronomical and mathematical accuracy, they were nothing alike the sheer expectations of what a calendar would mean in today modern terms, but were arranged to suit the primitive order of the Animistic-Zodiacal signs and all the unpredictable for that time phenomena and fluctuations of nature, weather, earth, and cosmic movements of the stars, planets, moon and sun, etc. Prehistoric people couldn't possibly explain to themselves the falling of the meteorite or passing of a comet, even less the supernova events, eclipses of the sun or moon, etc. So, at the beginning prehistoric humans divided and measured time by observing, as well as they could, the Revolutions and Periods of the two greatest Luminaries, the Sun and the Moon. And it was not long before they divided and computed their days in months by the course of the Moon, by observing its variations and eclipses; and the time from one appearance to another, which they thought was completed in 30 days; and that their seasons and years were computed by the course of the Sun, by observing the variations of its risings and settings in the lengthening and shortening of days. By degrees also they observed nearly the points of the Vernal and Autumnal Equinoxes, and of the Summer and

Winter Solstices, which commenced in different seasons discernible by the herbs and various fruits of the Earth. From these they deduced the annual Revolution of the Sun. And comparing



the course of the Sun and Moon together, they found that the Course of the Sun was 12 times longer than that of the Moon, and hence they formed a Year of 12 Lunations or Months of 30 Days of every Moon cycle (actually 29,5 days, which created the first computational problem), and so a period of 360 Days, which was the primitive Lunisolar Year of the ancients.

The reason why they divided the Zodiac into 360° appears thus: that the solar year measures 365 days, and the lunar year 355, the mean of which is 360, the number of the degrees in the Zodiac. Thus, each sign of the Zodiac/Horoscope contains 30°, which, multiplied by the 12 signs, gives 360° - being the total number of degrees contained in the Zodiac. And this is the Origin of the Celestial Zodiac divided into 12 Signs, or 'Constellations', through which the Sun and Moon are observed to pass in an annual revolution. These signs were denoted by several names, and divided into 360 Parts, or Degrees, to represent the Periods of the Lunisolar Year.

Northern sky: ♈ - Aries
♉ - Taurus
♊ - Gemini
♋ - Cancer
♌ - Leo
♍ - Virgo

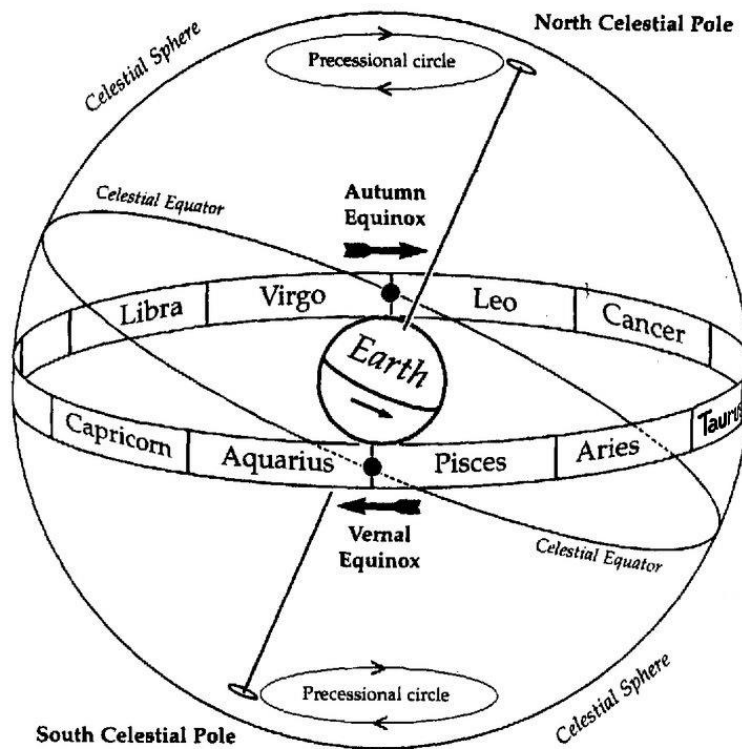
Southern sky: ♎ - Libra
♏ - Scorpio
♐ - Sagittarius
♑ - Capricorn
♒ - Aquarius
♓ - Pisces

This Year is so ancient, that it was supposed to be older than the mythological Flood: and the ancient peoples ascribed its discovery to *Enoch*. And that it might be as old, or older, than this antediluvian Patriarch, there is no reason to doubt.³¹ That this Lunisolar Year of 12 Months,

³¹ Origins of the Human civilization date back hundreds of thousands of years in the past, and there's no reason not to believe that even the most primitive Paleolithic and Neolithic communities had developed rudimental systems for measuring the time.

consisting of 30 Days each, was the true Tropical Year at the Beginning of the World, there is no ground to suppose, but it was the only stated one in the most ancient times; though in a few Years it must have been observed to be shorter than the true Equinoxial Year, and was probably regulated by Intercalations.

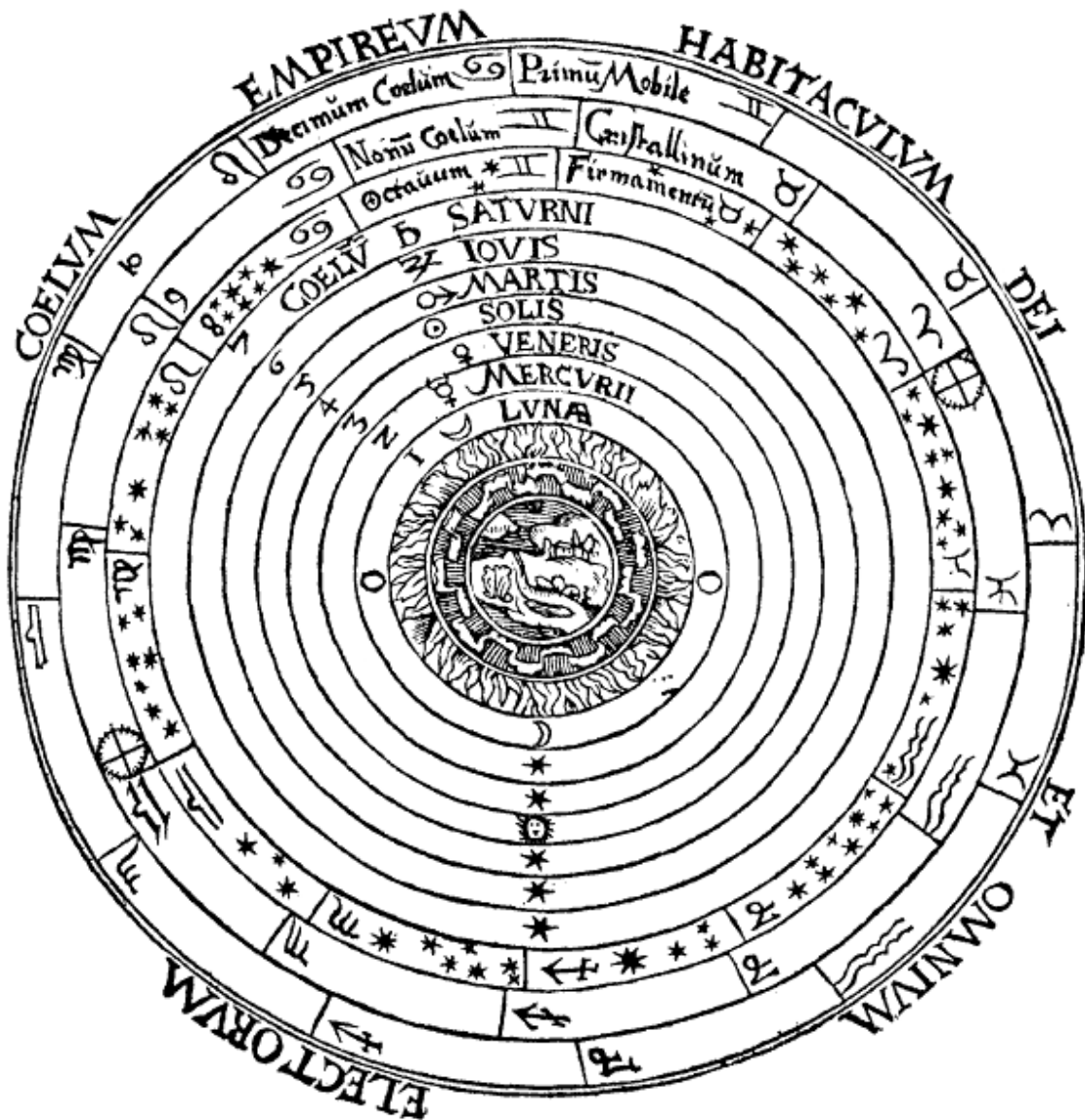
Thenafter the Canicular Period of 1460 Years was discovered, which was formed after the Year was found to contain 365 Days and a quarter. The Year then became moveable by the Recesion of that quarter, or 6 hours, through all the Points of the Ecliptic. From the Epoch of this Canicular Period discovery it appears that every annual Epoch of it was afterward beginning at the Heliacal Rising of the Dog-Star (Sirius). Further it was discovered that the Precession of the



Equinoxial and Tropical Points, go back a Degree every 72 Years, and ancients erroneously supposed that the Epoch of every Canicular Period at the Heliacal Rising of the Sirius would happen in the same Point of the Zodiac, and the same Day of the Month. But, it was afterward found, that during this Period the Equinoxes and Tropics moved backward several Degrees, which must make the Heliacal Rising of the Dog-Star Sirius later in Time, as it was gone forward several Degrees. These and other similar variables made the practical measuring of time by Celestial bodies a mathematical nightmare and exclusive privilege of dedicated priests and learned scholars, and was known in every detail only by few.

Thus, the first time the Zodiac is used in a Diary or Calendar, consisting mainly of monthly summaries, is in 464 BCE. The use of its methods and data well into the Common Era, even after Ptolemy's *Almagest* of the 2nd century BCE. These old rules for the rising and setting of the Moon reappear almost unchanged in Pliny's encyclopedia and in the 2nd century astrologer Vettius Valens. But, the evidence of earlier interest in the sky comes from the poem "*Works and Days*" of Hesiod, written in about 700 BCE, in which the rising of certain constellations is related to the farmer's year. Remains controversy the dating of Mesopotamian influence on the thought evidenced in Hesiod: his *Theogony* contains transliterated versions of Babylonian myths,

Schema huius præmissæ diuisionis Sphærarum .



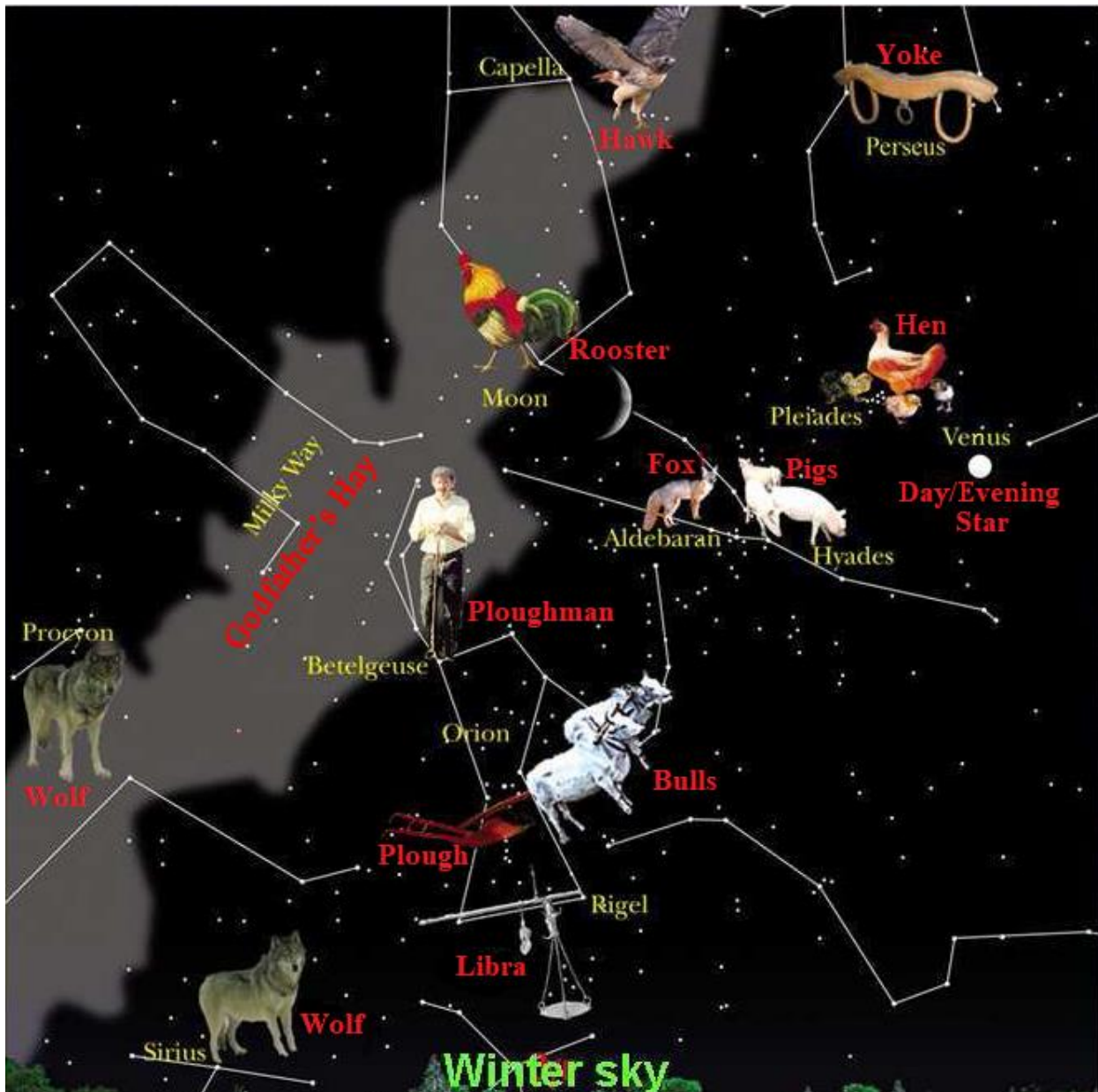
Above: Ptolemy's geocentric model in Peter Apian's *Cosmographia*, 1524

and the *Works and Days* draws on Mesopotamian collections of wisdom-literature. Nevertheless, the influence of Babylon is clearly present at the beginning of cosmological speculation.

From all the available evidence it can be concluded that the Zodiac signs, as we know them now, weren't introduced all at once but gradually. Only few of them can be traced back to the remote antiquity. They suggest their origin in time when the vernal equinox was in Taurus, which means between 4000 BCE and 2000 BCE, with most probable date around 2900 BCE.

Even if the Zodiac Cycle wasn't fully developed at that time, nonetheless, due to the intermittent but constant relations with the Persian empire³², the ancient Macedonian astrologers translated Akkadian Zodiac stars and planets names as early as the 6th century BCE. With them they also transmitted the various connotations of a complex amalgam of myths from different civilizations (the myth of Perseus was in deed from Persia), and as well they translated also the

³² The ancient kingdom of Persia became the domain of the Achaemenid dynasty in the 6th century BCE. Under Cyrus the Great, Persia became the center of a powerful empire that included western Asia, Egypt, and parts of Macedonian peninsula; it was eventually overthrown by Alexander the Great in 330 BCE.



Above: the Macedonian Constellations of the Winter sky, which millennial folk names are in use until today. The typical ancient character of their names can be seen through the Macedonic namings (in red) of the constellations: Perseus is 'Yoke', in Koine: Ζυγός i.e. 'Zugo' – Zevgar in today plain Macedonian³³; Sirius (Canis Major) and Procyon (Canis Minor) are 'Wolfs' in the Macedonian Zodiac, but they're 'Dogs' in the Egyptian too. Accordingly, 2500 years ago the mythical Macedon had a wolf's regalia, and his brother Anubis had dog's regalia respectively. Today we still have the Macedonic Wolves constellation, and the Semitic Danaan immigrants from north Africa have the Dog's. Also the ethno-astronomical and ethnological researches conducted on the broader region of the Macedonian Peninsula, including Europe, have shown that the star cluster 'Pleiades' is known among Macedonians and all other nations by the names of 'Mother Hen' or 'Hen with chickens', 'Orion' is 'Hunter/Harvester' (revealing his exceptional archaic origin)

independent developments which had come from astrology. This is evident if we look at the Sun, Moon, and different planets/zodiac signs individually, promoted into 7 days of the week:

1. ☾ – Moon, the huntress goddess *Artemis* (i.e. *Artemida*; particularly respected in Macedonia)

³³ "Zevgar" in today plain Macedonian <http://www.makedonski.info/search/sevgar> . See the ancient Macedonian zodiac and calendar further below.

was twin sister of the sun god Apolon, and associated with the Moon; identified with *Selene*, and *Hecate*, other moon goddesses, and was thus regarded as one of the most prominent lunar deities in mythology, alongside the aforementioned two. Macedonian month of *Artemision* was dedicated to her. Further, from the Latin name *Luna* (i.e. *Moon*) comes *Lunedì* (i.e. ‘Monday’ in plain Latin/Italian).

2. ♃ – *Mars*, or *Ares*, also followed the Babylonian designation as *Nergal*, the god of war, based on his reddish color. From the Latin name *Mars* comes *Martedì* (i.e. ‘Tuesday’ in plain Latin/Italian)

3. ☿ – *Mercury* was *Hermes* (from “*Armasa*” - to ‘engage, fix’³⁴ in plain Macedonian), the demiurgic wily messenger of the gods, who presided over intelligence and communication, etc. In Macedonia he was worshiped as fertility god. From his Latin name *Mercury* comes *Mercoledì* (i.e. ‘Wednesday’ in plain Latin/Italian)

4. ♃ – *Jupiter* (Old Latin *Diēspiter* - ‘Dze-Father’ from the archaic *Dyaus Pitar*, PIE *deywo- ‘celestial god’: Lat. *dīvus*, Skr. *devás*, Lith. *dievas*, OE *Tīw*, OIr. *dia*; this word denotes the supreme deity as a celestial being; hence the corrupted Latin *Iuppiter* - ‘Young-father’³⁵, i.e. ‘Giovè’ in today plain Italian), the most dynamic planet, he was *Dze* (Lat. *Dzeus*) in Macedonia, the ‘All-seeing’ Sky-god and supreme king of the heavens; in Assyro-Babylonian mythology *Marduk*. The Latin *Iupiter* transformed into Italian *Giovè* which become *Giovedì* (i.e. ‘Thursday’ in plain Italian)

5. ♀ – *Venus*, or *Ishtar/Astarte*, daughter of the Moon-god in Sumerian mythology, united with the Sky-god was the supreme mother of the universe. In Macedonian mythology she was *Afrodite* (i.e. ‘Foam-child’), goddess of voluptuous love; also *Urania* and/or *Zeirene/Ceres*. From the syncretization with Egyptian *Aset* (Lat. *Isis*) she gained the reputation for purity and grace as well. From the Latin *Venus* comes *Venerdì* (i.e. ‘Friday’ in plain Latin/Italian)

6. ♄ – *Saturn* in Babylon was a priestly figure. For the Macedonians he was *Kronos* (a Latin-corrupted form of *Chronē/Cromē* i.e. *Gromē* - ‘Thunder’ in plain Macedonian), the primordial god from a more brutal era, before the refurbished more civilized role of the syncretized Olympians in heaven; but, he is also a Father-god, the oldest father of all gods. From the Latin name *Saturn* comes *Saturday*.

7. ☼ – The Sun, in Babylon *Shamash*, was only second to *Sin*, the Moon; in Egyptian mythology they were *Osiris* and *Isis*; in Macedonia the Sun, *Ilios* (Lat. *Helios*), same like in Babylonia was quite a minor deity, and his son, the Olympian god *Faethon* (later substituted by *Irakle*, i.e. *Hercules*) has fallen by lightning of Dzevs; then *Apollon* had taken over control of the Sun. Hence anglicized *Sunday*.

Further, there were a number of competing models, which could explain astral influence. The Stoics were the ones who put most emphasis on the idea of sympathetic links between the different parts of the universe. The Pythagoreans saw musical harmony as the crucial model. However most enduring proved the Peripatetic model, in which the elements of hot, cold, wet and dry combined to produce their varying effects, thanks to Ptolemy. But regardless of Ptolemy’s rationalization of astrology, for most people the stars retained supernatural powers. After all, the philosophers mostly agreed that the stars were divine creatures. But, they all tended to work on implicit rules in which the composite mythology surrounding the stars determined their effects on Earth.

However, despite of centuries of various researches, and the historical challenge it presents,

³⁴ <http://makedonski.info/search/armasa> ,
<https://en.wiktionary.org/wiki/%E1%BC%95%CF%81%CE%BC%CE%B1>

³⁵ <https://en.wiktionary.org/wiki/iuvenis#Etymology> , <https://en.wiktionary.org/wiki/pater#Latin>

the zodiacal problem remains practically unresolved by today standards.³⁶ Our present knowledge of the distant past is still insufficient for more plausible study of the early astronomy. For those numerous pages of our history that still miss will have to wait until been rewritten.

During the ancient period, preceding the rise of Christianity, Astrology was widely utilized as a basic way of science and knowledge. It was the first “scientific” way of explaining the secrets of Nature. In the Lake Balaton region it was held that “a hedgehog rolled along the sky” and punched numerous holes in the sky. These holes are the stars (Dömötör, 1981, p. 190).³⁷ Lots of weather forecasts are known in relation to the starry sky, and other beliefs are also related to it: comets, for instance, were thought to predict war, and a shooting star signals the release of a soul from the Purgatory (Pócs, 1990, pp. 527-536).³⁸ Once people thought the *solar* and *lunar eclipses* were caused by some kind of a being who bit the celestial bodies, the Palóc held that a mythical beast, called *Markoláb*, eats the Sun or the Moon. This *Markoláb* was sometimes a bird-like being, a wolf or a dog.³⁹

*“The Via Lactea, or Milky Way, is known to the Welsh as Caer Gwydion or Gwydion’s Circle, and the other constellations are as follows: the Northern Crown is the Circle of Arianrod; the Lyre is Arthur’s Harp; the Great Bear is Arthur’s Plough-tail; Orion is Arthur’s Yard; the Pleiades is the group of Theodosius; Cassiopeia’s Chair is the Circle of Don; the Ecliptic is the circle of Sidi; the Twins is the Large Horned Oxen. The rest are named thus: the Smaller Plough-handle, the Great Ship, the Bald Ship, the Triangle, the Grove of Blodenwedd, the Chair of Teyrnon, the Chair of Eiddionydd, the Conjunction of a Hundred Circles, the Camp of Elmer, the Soldier’s Bow, the Hill of Dinan, the Eagle’s Nest, Bleiddyd’s Lever, the Wind’s Wing, the Trefoil, the Cauldron of Ceridwen, the Bend of Teivi, the Great Limb, the Small Limb, the Great Plain, the White Fork, the Woodland Boar, the Muscle, the Hawk, the Horse of Llyr, Elffyn’s Chair, and Olwen’s Hall.”*⁴⁰

Orion (today preserved as “*Orijaš*” - ‘Giant’ in vernacular Serbo-Croatian Macedonian⁴¹) constellation in Babylonia was *El*, the “*True Shepherd of Heaven*”, but in Croatia and across the Macedonian Peninsula he is still called ‘*Harvester*’ (Serbo-Croatian: ‘*Kosci*’ - mowers/harwesters), and in many places it was called ‘*Mower*’, and they thought they saw him harvesting wheat. The handsome giant *Orion* (a clear archetype syncretized from the primordial ‘*Horned god*’) was a companion of the hunt-goddess *Artemis*, but her jealous brother *Apollon* tricked her into killing him with a distant bow-shot. In her grief *Artemis* placed him amongst the stars as the constellation *Orion*. His Gaul-Celtic nomination was *Cernunnos* (the primordial ‘*Horned God*’ in Latin), thus related to the prehistoric universal Sky-father and primordial god of the forests and mountains. Due to agricultural progress in Macedonia this ‘*Hunter/Harvester*’ transformed into ‘*Plough*’, and ‘*Ploughman*’ is the name Macedonian people use for the bright star Betelgeuse in this astronomical constellation. There is also a comparative Kashubian record about *Orion* stellar morphology, distinguishing Belt ‘*kosnici*’ (i.e. ‘*Mowers*’) from ‘*grabiarci*’, and only once is specified as ‘*Sword stars*’ (Gładyszowa 1960: pp. 34-35)⁴², etc. The Mesopotamian *El* was identified with the *Orion* constellation (and Archangel *Michael* is actually

³⁶ Archaeoastronomy and Zodiology are scientific fields of recent interest. Studying myths and religious views of ancient cultures related to the stars and planets, as well as recognizing their real knowledge related to the movements of celestial objects, positioning of their places of raise and set over the horizon, making and usage of calendars according to these movements, are just part of the themes that are filed of interests of the archeo-astronomers and zodiologists.

There’s also the Cultural Astronomy that encompasses both the Archaeoastronomy and Ethnoastronomy

³⁷ “Beliefs of the Hungarian people” by Tekla Dömötör.

³⁸ “Ethnography of the Hungarians VII” by Eva Pocs. Akadémiai Kiadó, Budapest.

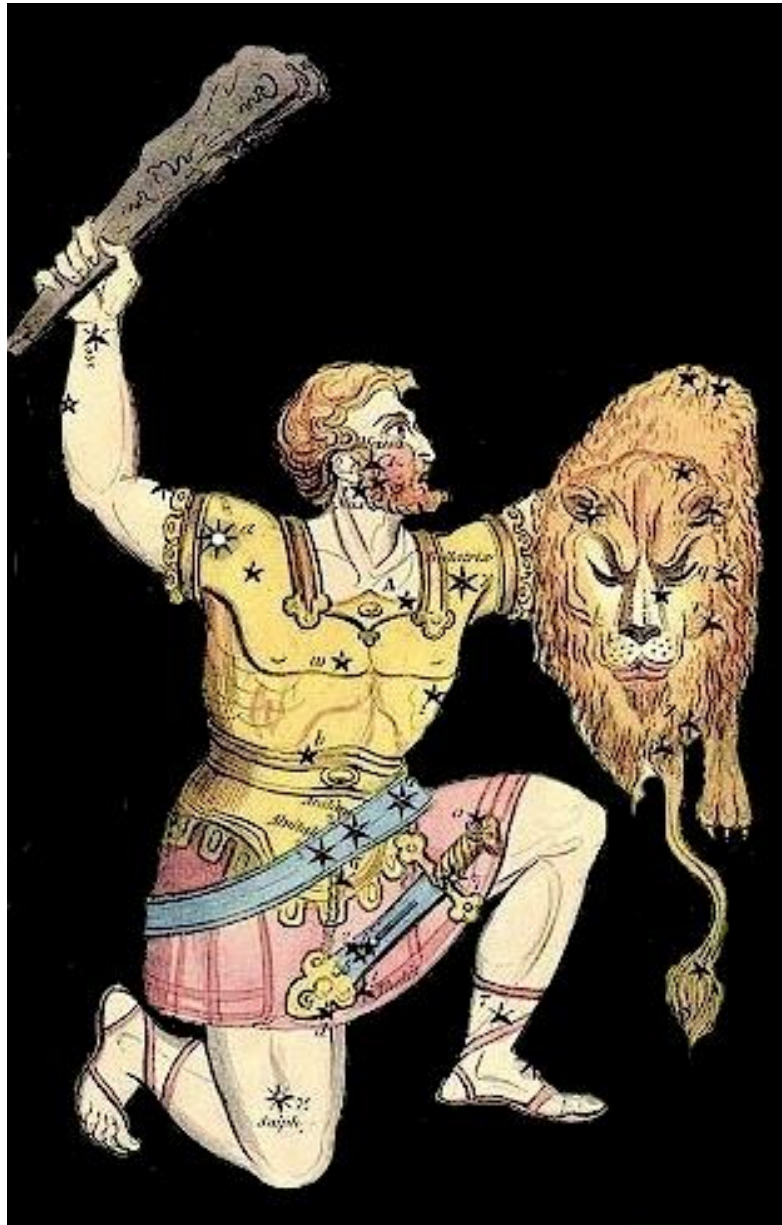
³⁹ T. Dömötör, 1989, p. 434; Ipolyi, 1990, pp. 128-129.

⁴⁰ Marie Trevelyan, Welsh folklorist (1853-1922).

⁴¹ <https://sh.wiktionary.org/wiki/orija%C5%A1>

⁴² “Multiple features in the Orion constellation as recognized in Croatian folklore” by Jadran Kale.

Mi-Ka-El – the ‘*One-Like-El*’). And syncretized *Orion* is clearly *Baal/Teshup/Thor/Tharun/Dzeus/Jove/Jupiter*, who opposes and unseats his cruel cannibal father



El/Kronus/Chronos/Odin/Saturn, who can be identified with *Ophiucus* constellation (180 degrees away) and is associated with the earlier fall-to-fall reckoning of the year that was later supplanted by the spring-to-spring year measurement.

One rock-hard evidence, of these prehistoric calendars and zodiacs from the most remote times, are the remnants of the primitive but very precise lunar-solar observatory for predicting eclipses and equinoxes, which was discovered on the Kokino Peak in Republic of Macedonia. It is the 4th oldest astronomical observatory in the world. It is a complex prehistoric archaeological site (3000-2000 BCE), on the territory of Municipality of Old Nagorichane near Kumanovo, Macedonia. It encompasses most of neo-volcanic hill ‘*Tatikjev Kamen*’, at the bottom of which the village is Kokino is located. The very existence of this Neolithic observatory, with identified astrological markers, firmly testifies that 5000 years ago people in this altitudes observed and measured time according to celestial cycles. Which means that back then they must’ve had a Calendar, or whatever the name or system they used for time calculations. Similar prehistoric observatory-sanctuaries, and probably holy places for sacrifice and offers to the gods, are reported in other places across the Macedonian Peninsula: ancient historian Hecataeus of Miletus (c.550-476 BCE) referred to a ‘spherical temple to Apollo’ on the large island of *Hyperborea* (i.e. ‘*Beyond the North Wind*’) where “...the god (*theon* or Moon-deity *Selene*) visits the island

every 19 years, the period in which the return of the stars ('astron' or luminous bodies) to the same place in the heavens is accomplished..."⁴³



Above: the holy throne stone remnants of the chthonic Great Mother Goddess sanctuary, and according to NASA a hypaethral astrological observatory on the hilltop of Kokino in Republic of Macedonia, 4th-3rd millennium BCE

Now, here it must be inserted a small reference about the 'location' of the mythological 'Hyperborea'. Apart from the fairytale of "*beyond nine hills and nine seas...*" there's a topographic detail that gives the precise location of where this "*spherical temple to Apollo on the large island of Hyperborea*" might be situated. There's actual location from where this *North Wind* blows down through Thermaic and Strumaic gulfs into the Aegean Sea. Because the wind is not a very substantial thing to grasp on, there is accordingly the nearby Mount Bora from where this prodigious and fertilizing wind comes. Actually, the location, as probably was originally given by the ancient authors, wasn't a wind at all, and as expected it is a solid mountain from where the wind comes and its name originates. So, after all, the actual location of *Hyperborea*, from where this quite regular and local wind blows is not so "far, far north" as the countless storytellers embroidered, but right here in Macedonia. This Pelasgo-Macedonic ancient theonym from the central Macedonian Peninsula is still there, in front of the noses of everybody. However, the "*Bora*" or "*Borea*", meaning "NorthWind/Country", and "*Boreadi*" meaning "northerners" is totally misleading. In mythology, the "*Boreadi*" were actually "*Voreadi*" children of *Vorei* (*Voreas*, not "*Boreas*"!)⁴⁴, who was the god of the north wind, the strongest of all the winds. Accordingly, this long ago forbidden Macedonic toponym, latinized as "*Bora*", is still called '*Mount Voras*', in Koine "Greek": Ὀρος Βόρας (hence the Latin-corrupted *Boras*); today known as Mt. Nidže (the modern Macedonian name in Cyrillic: Нидже; and probably this is

⁴³ Diodorus Siculus 50 BCE, 47.

⁴⁴ Related to Macedonic verb "*Vrie/Vrelo*" - 'boils/hot spring': <http://www.makedonski.info/search/vrie>; hence the Latin-anglicized "*Vortex, whirl*" - a mass of whirling wind or air, and also "*Vril* ": [https://en.wikipedia.org/wiki/Vril_\(disambiguation\)](https://en.wikipedia.org/wiki/Vril_(disambiguation))

the lost mythological 'Mount Nysa' on which Leivino Dionis was born.).⁴⁵ The original ancient Macedonic name discovers his real syllabic epithet-name – “Vo-Orei” - 'Almighty (of the) Mountain'; from: the supreme Sky-god "Vo"⁴⁶, and "Oroas/Oreas" - 'Gora' (a Mountain) in today



Above: **Mt. Bora in Almopia (originally “Vora”; today Mt. Nidže), a mountain in the middle between Lower and Upper Macedonia. North from there was actually the *Hyperborea*, which is in Upper Macedonia, today Republic of Macedonia. The rest is romanticized Eurocentric fairytale**

plain Macedonian⁴⁷, revealing again the mountains as the obvious highest places where the primordial Sky father Thunder-god and Storm-creator dwelled.

Here it must be also mentioned the enormous Geoglyph situated in Republic of Macedonia, which is also discovered to have precise Astronomical alignment. It was noticed that represents a perfect reflection of the Cassiopeia constellation on earth. The archaic meaning and purpose of this Geoglyph, that measures 45x85 meters, is yet another mystery that needs to be resolved. According to the international research team, in the paper titled “Archaeoacoustic analysis of the ancient site of Kanda (Macedonia)”, the mound on which the Geoglyph was built is artificial, and is visible only from bird’s perspective. Even the soil of which is made doesn’t match the surrounding area, which suggests that the mound has been carefully constructed with a specific purpose in mind. The international team of scientists used highly sophisticated probes and measurement in their research, namely Archaeo-acoustic and Electro-Magnetic measurements. The most interesting result coming from the gigantic Geoglyph near Crnilište in St. Nikole, which was revealed by the engineer and paleolinguist S. Endrovski, was the decipherment of the ancient Macedonic syllables of the Sun-God **Dze** and his tribute to the Mother Goddess **Mō** (or **Ma**, as known in the modern terminology).⁴⁸ What exactly its mysterious purpose was however remains to be investigated in the future.⁴⁹

⁴⁵ https://en.wikipedia.org/wiki/Voras_Mountains

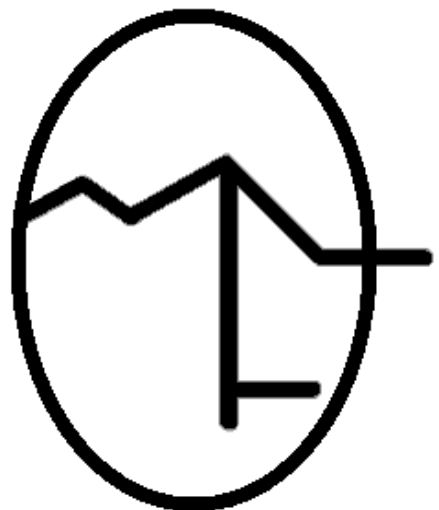
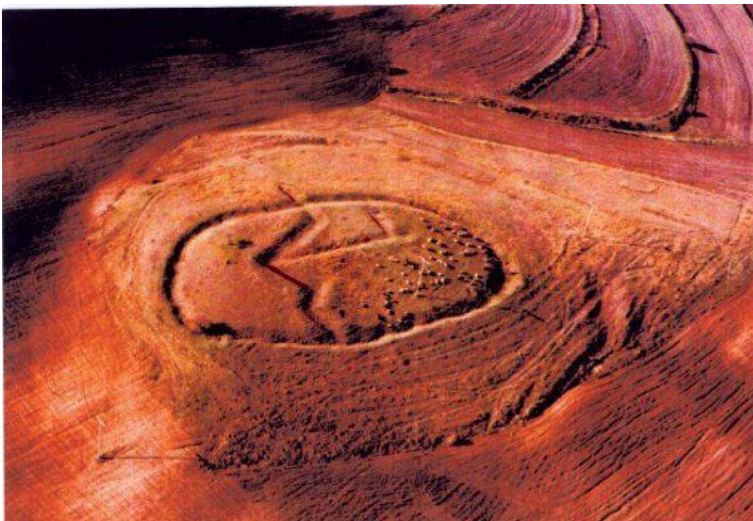
⁴⁶ Epideictic votive syllable.

⁴⁷ <http://www.makedonski.info/search/gora>

⁴⁸ Proto-Indo-European Aryan Homeland of the Great Mother Goddess: Neolithic village of Tumba Madžari in Skopje, Republic of Macedonia

<https://archive.org/details/TumbaMadzari/TheGreatMotherGoddessFromToumbaMadari/>

⁴⁹ <http://www.sbresearchgroup.eu/index.php/en/research-papers/255-archaeoacoustic-analysis-of-the-ancient-site-of-kanda-macedonia-preliminary-results>



In the medieval Dark Ages, under the macabre supremacy of the Holy Church and Inquisition in Europe, and the beginning of the scientific worldview, Astrology fell in almost total disregard, from which it is still struggling to re-emerge today. Even so, famous scientists such as Brahe, Kepler and Galileo were astrologers as well as practitioners of so-called “hard” sciences.

AKKADIAN/CHALDAEAN ZODIAKO(S) KUKLO(S) – ZODIAC CYCLE, THE FIRST SYSTEMATIC CLASSIFICATION OF THE CELESTIAL BODIES GIVEN AS CIRCULAR DIAGRAM WITH CARDINAL POINTS AND COORDINATES MEANT FOR TIME CALCULATIONS AND PREDICTIONS

The earliest known recorded name of the Zodiac is *Innum*, and the Milky Way was “*Pidnush-shane*” - the ‘Furrow of heaven’: “*And the Furrow of Heaven was ploughed by the heavenly bull (the God El) as he travelled, slowly through the year.*”⁵⁰ In some traditions Nechepso and Petosiris⁵¹ are considered to be the founders of astrology. Their technique is known by several names, including the *Petosiris Circle*, the *Sphere of Apuleius*, *Columcille's Circle*, and *Democritus's Sphere*. From today perspective in the dictionary for “Zodiac” we read: “*a belt of the heavens within about 8° either side of the ecliptic, including all apparent positions of the sun, moon, and most familiar planets, stars, and star constellations. It is divided into twelve equal divisions or signs (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces).*” As most of the prehistoric mythology had animistic and/or animalistic premises thus the constellations have animal attributes too, which is why in ancient Koine it was named “Ζωδιακός κύκλος” (where the ‘ς’ isn’t a letter at all, but ‘*stigma*’ sign⁵² that marks the end of words) i.e. “Zodiac cycle”⁵³, from “*zooion*” - ‘animal’ (i.e. “*živo*” - ‘alive’ in today plain Macedonian), and “kuklo” (i.e. “Kugla/Okruglo” - ‘ball/round’ in today plain Macedonian⁵⁴), also related to “kolo” - ‘circle, so ring’. Ancient astrological proverb “as above below” further emphasizes this round connection between the different levels in nature, and spiritual unity between the humankind and surrounding cosmos. Interpreting the roles of celestial bodies became a complex “science” which sees mankind as being not only influenced by hereditary factors and the environment, but also by the state of our solar system at the exact moment of our birth. Our instinctive animistic senses and millenniums of subconscious and conscious experience of different phenomena, caused by magnetic fields and cosmic radiations, teaches us that they’re definitely in relation with our humble existence. Thus the say “we are all made of stars” cannot be more accurate as it is. By giving different animalistic and

⁵⁰ “Woman’s Dictionary of Symbols and Sacred Objects” by Barbara G. Walker.

⁵¹ Pētōsīris, a celebrated Egyptian mathematician and astrologer.* Nechepso and Petosiris were a pair of legendary figures whose names were attached to a highly influential set of astrological texts in antiquity. Together they were the most widely quoted and influential authors of ancient astrology, which lasted from approximately the 1st century BCE until around the AD 7th century.

* Petosiris, called Ankhefenkhons, was the high priest of Thoth at Hermopolis and held various priestly degrees in the service of Sekhmet, Khnum, Amon-Ra and Hathor (Atis/Isis).

⁵² A mark made by a pointed instrument, a dot; hence ‘*stigmata*’ in Christian tradition too.

⁵³ In today Modern Macedonian it developed in two apparently different but form-related senses: **kukla** - ‘cocoon’ and **kugla** - ‘ball’:

<http://www.makedonski.info/search/kugla>, <http://www.makedonski.info/search/okruglo>

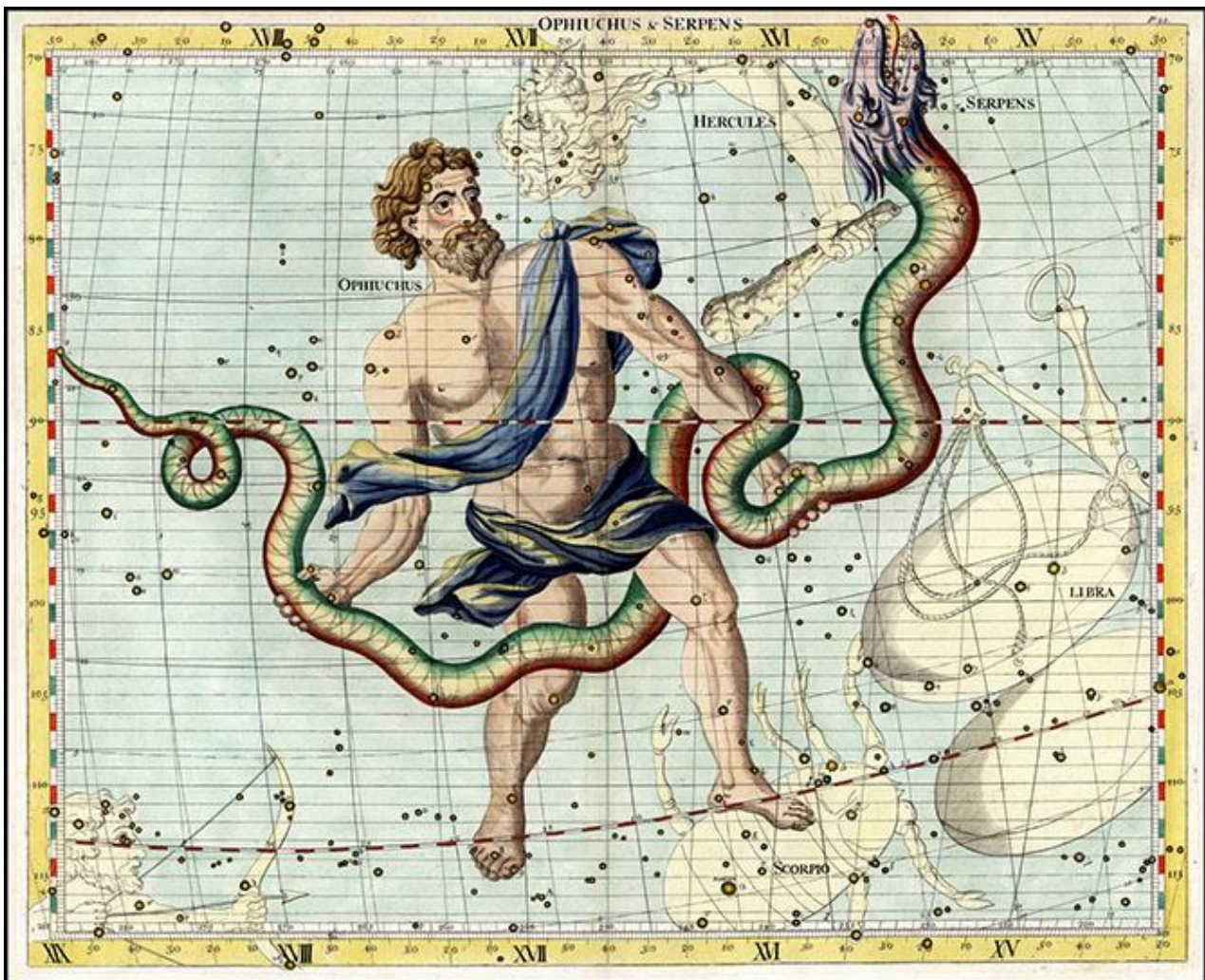
anthropomorphic forms to the celestial bodies that are all around us, the primitive astronomers sought to explain them and foresee how they influence us with their movements. Hence they projected them into a circular graphic diagram that comprised the 12 most visible constellations, refigured as subjects and objects, elements, deities, mythical and animal creatures. Thus, the cosmic forces and their movements, and how they interfere with one another were vested as Ζοδιακο(ς) κυκλο(ς) or 'Zodiac Cycle'. Thenafter this cycle was calculated and recalculated by



different scholars into many different types and cycles, in search for solution of different incongruences between the Lunar and Solar year, the irregular movements of the planets and stars, and other unpredicted celestial phenomena that impeded the measurement of the time to be just a simple operation. The primary periodic movements to which we owe our knowledge of time are the three movements of our own earth and moon, in which we necessarily participate, these are:

1. The first uniquely important periodic motion is the revolution of the moon round the earth, which gives us the month.
2. The rotation of the earth around its own axis, which gives us day and night.
3. The revolution of the earth round the sun, which gives us the year and the seasons.

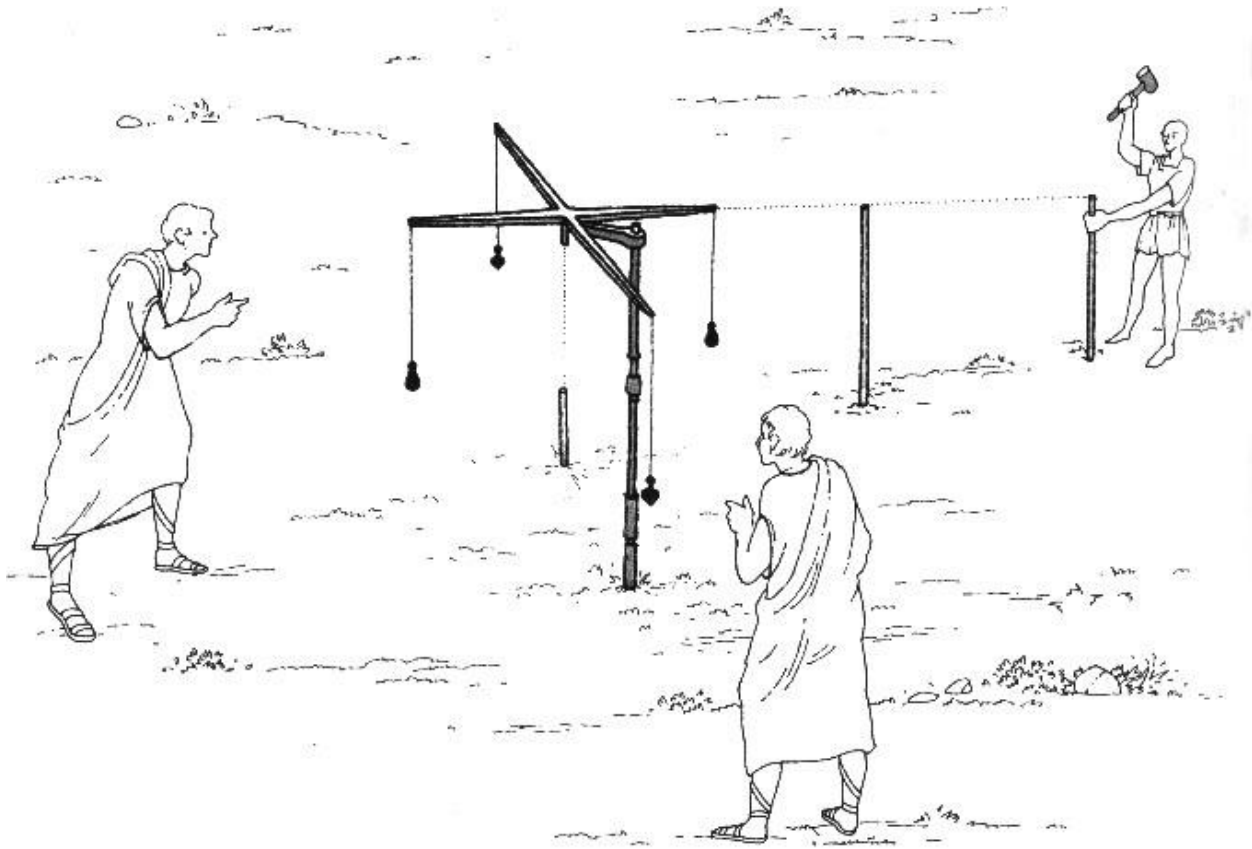
The first Zodiacs of the ancient past showed only two seasons (Summer sky and Winter sky) and 10 Houses, with the House of the Scorpion including the positions of Virgo and Libra. Following the passage of the millenniums it was enlarged to 12 houses/signs, and 4, 8, 16 or more cardinal points were fixed for better orientation and division of the time and space. Today is upgraded to 13 signs, with the house of Ophiuchus (see the constellation image below) added by NASA in very recent date. Both the celestial equator and the ecliptic pass through it, but it is not



counted among the signs of the Zodiac. Despite the infinite number of celestial bodies in the sky, the stars and constellations to which the attention was chiefly directed were the planets and the signs/constellations of the Zodiac Cycle, that is the most visible and easiest to fit with animal, mythological and/or gods-like features. Nonetheless, even if limited in number throughout ages they've developed into unlimited source for interpretations and calculations. Some of them by superstition were supposed to exert uniformly a benign influence (Koine: *agatopoioi asteres*), such as *Venus*, *Jupiter*, *Luna*, *Virgo*, *Libra*, *Taurus*; others to be uniformly malign (Koine: *kakopoioi asteres*), such as *Saturnus*, *Mars*, *Scorpio*, *Capricornus*; others to be doubtful (Koine: *epikoinoi asteres*), such as *Mercurius*, etc.

This very same division of the Heavens in different regions and 'houses' of influence, ruled by good or bad divinities, is found in the Etruscan religion and Haruspicy, and was thereafter adopted by the Romans as well. Their heaven was subject to a seasonal movement of two regions per season, a clockwise and counterclockwise rotating movement influenced by the positions of sunrise and sunset on the Solstices and Equinoxes. Reconstruction of the Etruscan 16-part cosmological system has important implications for the reconstruction and the orientation of Macedonian heaven/zodiac as well. Adopted by Romans too, these good/bad parts delineated by the Etruscans (and probably by all prehistoric populations before them) were renamed in Latin as "*Pars Postica*", "*Pars Hostilis*", "*Pars Familiaris*" and "*Pars Antica*", and were

oriented according to the 4 cardinal points (of the earth-sky map, or possibly related to the 4 elements, 4 sides of the world, etc.). Romans even oriented their settlements and military camps by using simple 4-axis tool, an ancient Theodolite called “*Groma*” (from “*Grom*” - ‘Thunder’ in plain Macedonian)⁵⁵. Which, again, we find it as pattern previously utilized by the Macedonians.



Namely, back in the time of king Archelaus I (413-399 BCE) in the ancient kingdom of Macedon it remained a testimony of similar tool used for the grid construction of Pella, the second Macedonian capital city, as well as Alexandria, founded in 331 BCE by Alexander the Great. It is actually claimed to be a 5th century BCE invention of ancient architect Hippodamus, who is considered to be the father of Urban Planning. According to Aristotel, he was the first urban planner to focus attention to proper arrangements of cities, with streets crossing at right angles.

On the next page: **aerial view of the archaeological site of Pella, the ancient capital of Macedonia situated in Aegean part of Macedonia, under foreign occupation as of 1913**

⁵⁵ Brontoscopy – reading the divine signs by observing the thunders; it was a prominent foretelling tradition amongst the Babylonians, Etruscans, Indians and ancient Romans. Its use prolonged well in the Middle Ages, when it was believed that thunder and lightning in winter was a portent of war, summertime floods, or the death of a important person living within a 20 miles radius.



This basic heavens/thunder divine 4-axis scheme was frequently depicted on the Roman shields too (alike the 16-ray star on the Macedonian shields), in the form of 4 lightnings or arrows.⁵⁶



Above: **different types of ancient Roman shields with cross-like or square designs, imitating the 4 cardinal axis/points**

⁵⁶ The Etruscan doctrine of Lightning (i.e. Brontoscopia) is responsible for the Roman name of the Theodolite, as well as the widespread lightning/arrows imagery.

Regarding the connection between the 4 cardinal points and Thunder/Lightning, it must be pointed that the Thunder was unanimously considered the direct sign from Jupiter/Amon Dzevs or whatever the name was of the Supreme Sky Father, and manifestation of his will, no matter how unbelievable this may sound today. Dionysius of Halicarnassus asserts that the Romans regarded lightning moving from left to right as lucky, because the ‘best orientation’ was towards East. Thus, it is almost sure that they considered the “opinion” of the Supreme God before constructing anything. Thus, it is not so strange if they named the Theodolite tool “*Grom(a)*”.

The 4 cardinal axis/points progressively multiplied and further divided the Heaven in 8 and then into 16 regions/houses (the image below). In these 16-regions of the Heaven (and/or Pantheon) are present all the major gods-planets and/or constellations of the Zodiac, and many



Above: the Etruscan/Roman popular Heavens (and/or Pantheon) chart with 4 cardinal axis/points, divided in 16-regions/houses

more gods and goddesses of which the original (Etruscan) names and particular features are not yet satisfactorily clarified or not known at all.⁵⁷ The 4 cardinal points were registered with their provenance (and this in the order S, N, E, W), with their time (day or night), their course, their

⁵⁷ “Martianus Capella and the Cosmic System of the Etruscans” by Stefan Weinstock.

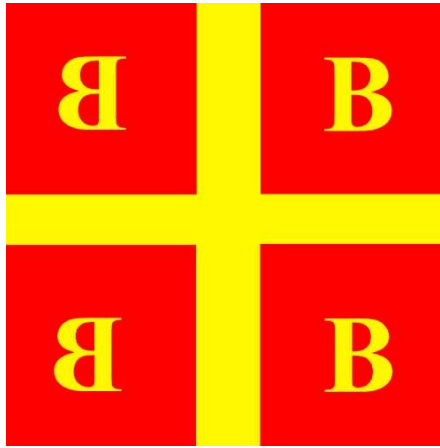
appearance (in the case of lightning, fiery, glowing, green), etc. The signs were sent by various gods and were to announce various events. It is impossible to explain all details, or even one, in such a way as to be absolutely convincing; but probability can be claimed for a few such explanations of detail provided that they lead to the reconstruction of something like a system. The most explicit evidence of this system is a passage in the Revelation of St. John - a work whose cosmic system is in many particulars akin to earlier systems, where 4 angels are placed at the 4 corners of the earth to restrain the 4 winds.

The 4 regions of Heavens were also related to the 4 ages of man. And there are 4 systems of these relations too. The 1st considered the 4 points only; the 2nd considered the 4 regions into which these points made it possible to divide the sky; the 3rd considered the 8 regions, by subdivision of the first 4; the 4th considered the 12 regions (akin to the Zodiacal cycle), by an artificial increase from 8. Of the four points, the 'Ascendant' (or East, from plain Macedonic "Istok" [pronounced 'eestock'] - 'Source, Outpouring') rules over the first period of life and the character; the second, the Zenith (or North), is the point of fame and success; the third, the West, is the point of marriage, and brings life, as also all undertakings, to an end; the fourth, the lowest point (South), controls wealth and the foundation of things. Of the four regions the first quarter of the heavens, from the ascending to the culminating point (or from E to N) represents the *prima aeta*; the second from the zenith to the W, the *iuventa*; the third from W to the lowest point in the heavens (or S) the *maturae tempora vitae*; and the fourth from the lowest point to the E, the *senecta*. The system of 8th regions, the *octotropos*, too, was concerned with the fate of man from his birth to his death (I - birth; II - life; III - brothers; IV - parents; V - children; VI - illness; VII - marriage; VIII - death).

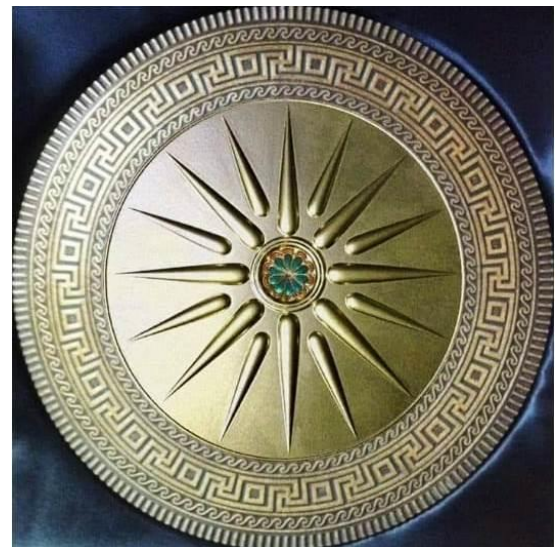
Even if somewhat different by orientation and names of the regions - this Etruscan Heaven corresponds perfectly to the 16-rays number of 'regions' - from the 'Sun of Kutlesh', a Macedonian par excellence royal symbol of the Aegead dynasty, i.e. of Filip II of Macedon and his prodigious son Alexander III of Macedon. This cannot be just pure coincidence, because the royal insignia, as everything else in the antiquity, was inevitably related to the gods and heavens. And even if no concrete written source has yet been discovered that clearly explains the hidden religious meaning of the Macedonian royal symbol, i.e. the 16-rays sun from the larnaxes, coins, pebble mosaics, and shields of ancient and medieval Macedonians - it is most probably a stylized symbol of the Heaven/Pantheon division by 16 cardinal points (devised from the 4 initial). Moreover, the coins and shields (see the images below) from the epoch of successors of Alexander the Great, i.e. the Macedonian kings Demetrius Poliorketes and Ptolemy I Soter, were decorated with the same 12-ray 'star', surrounded with 7 'stars'-like objects, obviously symbolizing the 12 Great Gods (or 12 Zodiac signs/months) and the 7 planets (or seven days of



Above: an example of the 4 cardinal axis/points of the (divine) coordinate system from an ancient Macedonian coins, with the "divine souls" in form of drops between the horizontal and vertical axis, held in the C-shaped 'containers' which are letter-syllables that read "Bō" - god; this 4-axis concept adopted and transmitted by Romans, and was still vividly present more than 1000 years later on the Eastern Romeian 'Basileus' banner:



Below and next page: images of the 16-rays and/or 12-rays 'star' (further below) from the Macedonian coins, Macedonic pebble mosaics, and shields of the ancient Macedonian royal houses of Aegeads, Ptolemies and Antigonids



the week) around them. It's really hard not to notice the everlasting perpetual repeating of these simple pictographic symbols of deified natural and/or zodiac cycles, signs and numbers.

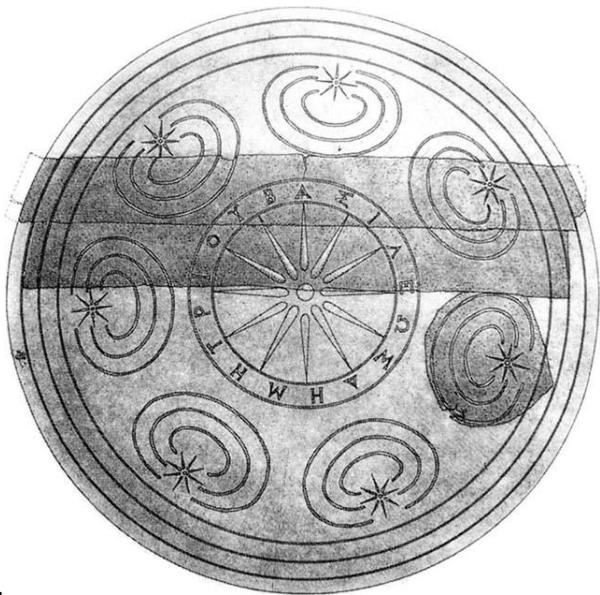
Furthermore, Xenocrates identified the 8 gods with the 5 planets, the starred heaven, Sun and Moon; the Orphics with the 4 elements, Moon, Sun, Day, and Night; and the list of the Hermetics is even more speculative. All this sounds late, influenced perhaps by Pythagorean speculations as to the meaning of the number 8, and is therefore of little value. But there are some vestiges of an earlier stage of the doctrine. According to Herodotus the Egyptians worshipped 8 gods before the 12. As these 12 represent a twelvefold division of the sky (and later the 12 signs of the zodiac), in the same way the *ogdoas* suggests the existence of an earlier, eightfold division which would then be the earlier form of the *octotropos* of the ancient astrologers. This Egyptian *ogdoas* is mentioned in indigenous tradition, and in Greek, in a Leyden magical papyrus; it is a good augury



Below and next page: 1.The two original Macedonian ceremonial bronze-shield artifacts found in Old Bonche sepulchral site (today kept in the Archaeological Museum of R. of Macedonia) with the name of Basileus Dimitrioy; 2.The sketch of shield-parts of same design from the ancient Macedonian holy city of Dion; 3.Similar pattern on the shield of Macedonian king Ptolemy I Sotir from Memphis; and 4.-5.-6. Graphic reconstructions of the original Macedonian bronze-shield artifacts found in Republic of Macedonia, Egypt, and today “Grease”



1.



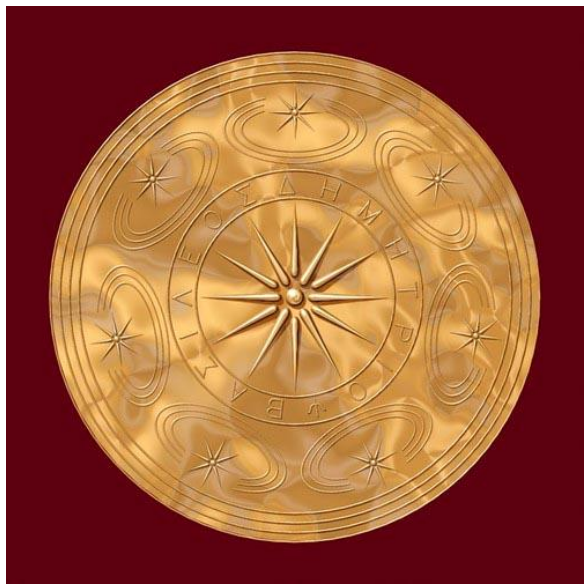
2.



3.



4.



5.



6.



Above: 2nd century BCE Macedonian coins with exactly the same shield-like design with 7 stars/planets and the sun (only on the first coin above the Sun is placed in the center, hence the reduction to 6 stars/planets on the outer rim)⁵⁸, and the same shield-like design with the goddess Artemis in the center; and on another Macedonian coin with the same shield-like design in the center

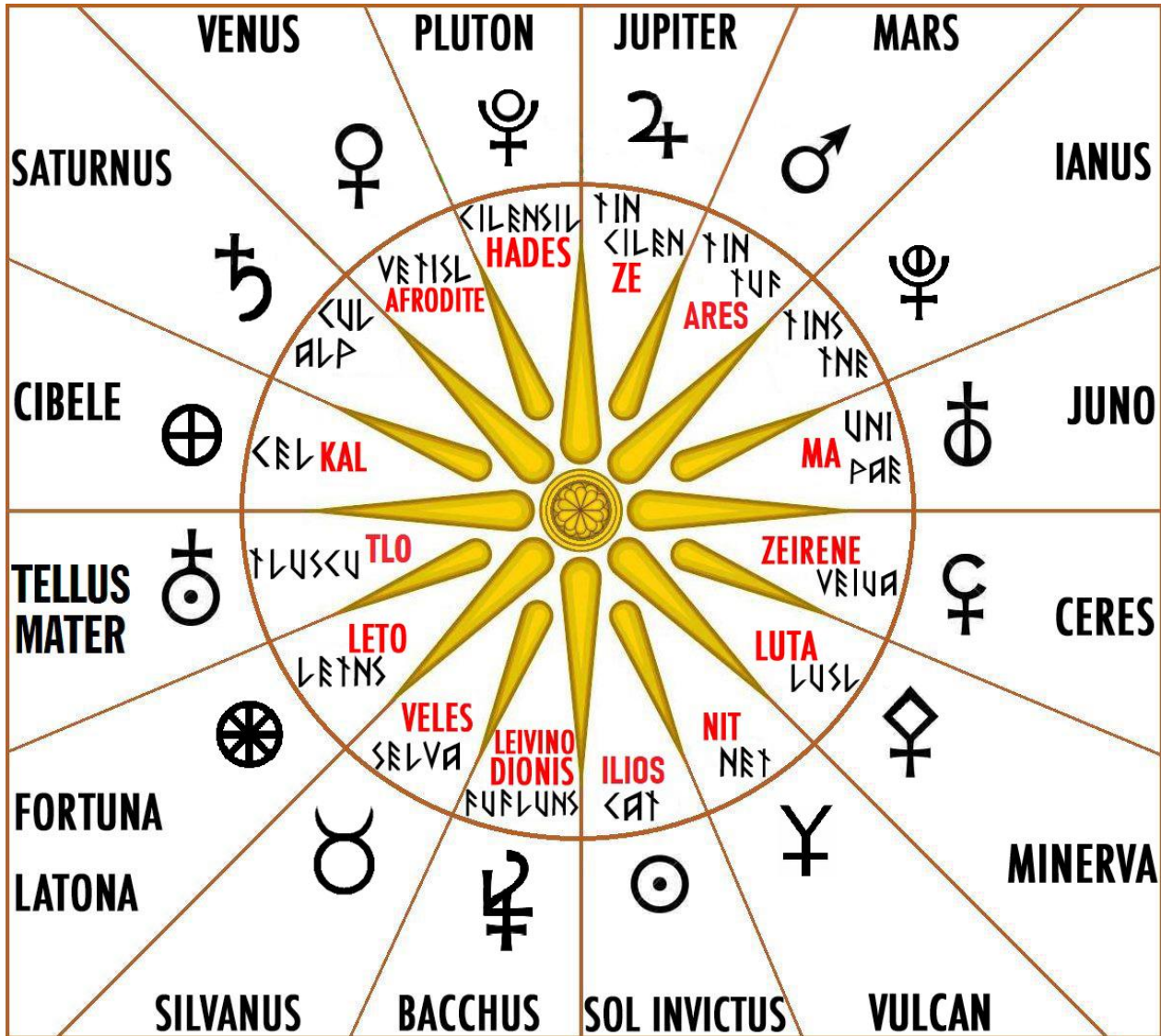


Left: ancient Macedonian larnax with 12-rayed star

Next page: a proposed tentative graphic diagram of the still incomplete bid to align at least some of the perplexing Etruscan names of the gods/regions (from the above shown 16-regions Heaven chart) with the corresponding known Macedonian counterparts (in red) of this yet-to-clarify 16-parts Heaven/Pantheon. The original Etruscan names are written and readable in opposite left-to-right (opposite to clockwise)

⁵⁸ Contrary to expectations, the Sun was, Egypt and Macedonia excepted, nowhere the principal deity. In Babylonia the cult of the Moon was the stronger, and in Athens of the 5th century BCE Helios was declared to be a god of the barbarians.

direction, and transliterated as closest as possible to the original artifacts inscriptions, with presumably corresponding Macedonic ones (written in red), and presumed Latin-Roman transliterations in big capital letters on the quadrant boards. Some positions are arbitrarily occupied by alternative Macedonic and/or Roman deities (Ade/Hades, Luta, Ma, Ze, Patroos, Sa, Vesta/Nevesta, etc.), as the original Etruscan names are unknown or doubtful.



for this inquiry that in the similar context of a Berlin magical papyrus 16 Giants appear instead of these 8ht gods. These are the links to the 16 Etruscan regions. The 16 regions of heaven indeed remain unique to Etruscans and Macedonians, but still we cannot fully assign them their place in the history of divination, but we can date them. This system couldn't come from the Romans, who here, as everywhere, ignored theory, nor from the "Greex", who occasionally used the 4 points but never made a system of them for the sake of divination. In short, it is a system of the East, that is, ultimately, of Akkadia i.e. Babylonia, and the only people who had incessant relations with them across millennia, as testified by Herodotus, were the Pelasgic-Brygo-Phrygians, i.e. Macedonians.

Thus, the Heavens, that eternal ancient 'astrological screen', was the incessant source for inspiration and tale-telling techniques among the ancient Macedonians and many other tribes, who managed to portray them with their own particular abstract, artistic, and elaborate handcraft manner in form of mythological Pantheons and Zodiacs. When it was finally stabilized (for practical reasons) in 12 homes/regions, the ancient Calendar/Zodiac/Pantheon reflected its

toponymy and celestial architecture into 12 Great Gods of the Macedonian Pantheon, 12 months, 12 tribes, 12 disciples, etc.

The imported by Macedonians Akkadian/Chaldaean Zodiac (based on the number 60 that developed from the primordial 59-days Lunar interval, and ‘officially’ brought to Europe by the Macedonians and Alexander the Great), added to the overall complicated calculus and structure. Astrological charts or diagrams came into usage, representing the positions of the Sun, Moon, planets, astrological aspects and sensitive angles at the time of an event, such as the moment of a person's birth. The word *Horoscope* appeared aside the Zodiac Cycle, which derived from the Koine words “ōra” (‘now/time’ in plain Latin, from Macedonian “oro” - ‘round dance/cycle, mountain range, (h)orizon’, etc.) and Latin “scopos” (‘observance’ and/or ‘function/purpose’) meaning ‘time’ and ‘observing/purpose’ respectively. It is used as a method of divination regarding events relating to the point in time it represents, and it forms the basis of the horoscopic traditions of astrology. Thus the oriental and occidental celestial predictions intertwined further with the local Macedonian and later Occidental astrological practices, and more interrogative features were developed, like the “Planetary Aspects”:

✚ - Semisextile ☐ - Sesquiquadrato

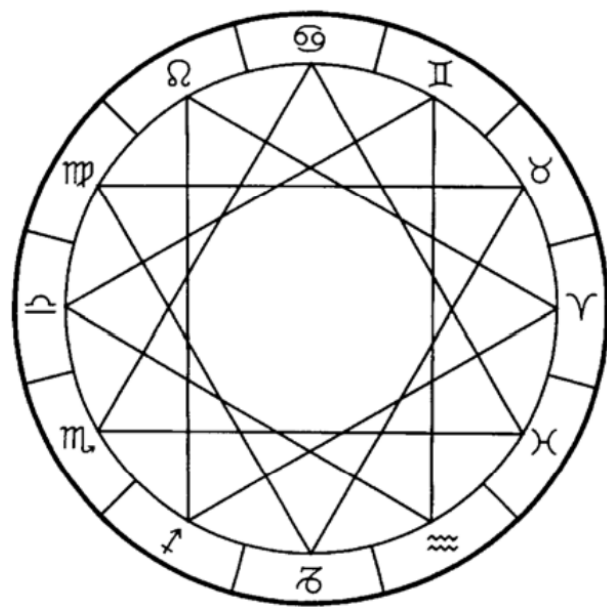
L - Semisquare ± - Biquintile

✱ - Sextile ♁ - Quincunx

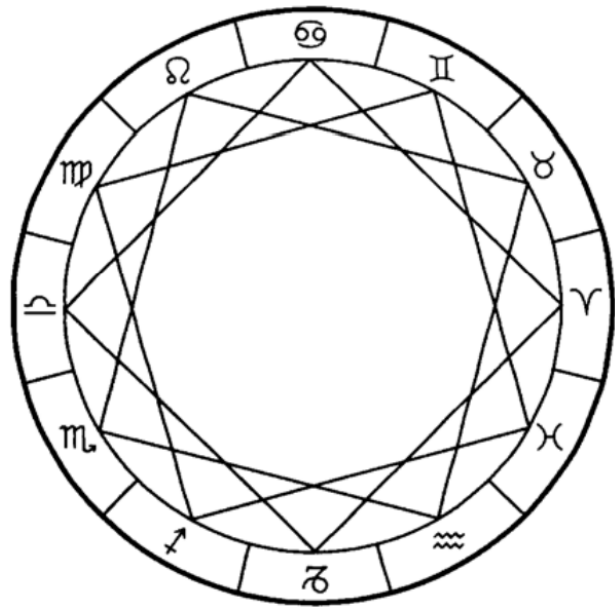
Q – Quintile 8 - Opposition

□ - Square P - Parallel of Declination

△ - Trine And there is also the 12th position, ☌ - ‘Conjunction’.

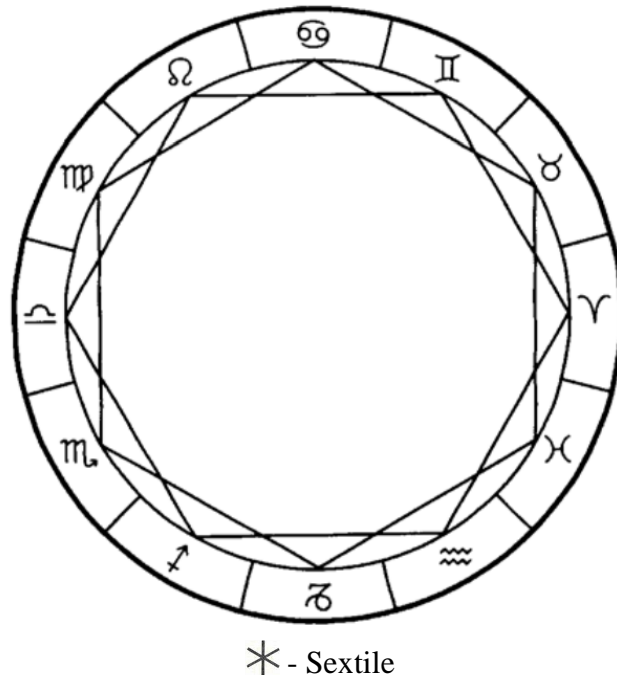


△ - Trine



□ - Square

Below: the following graphic diagrams show how some of the ‘Planetary Aspects’ work



The nature of the Planetary Aspects – The following conjunctions of the planets are good in power and effect: ♄, ☿, ☾, ♀, ♁, ♃, etc. The remaining ☿'s are all evil, more or less.

The effects of the Aspects:

The ♌ Semisextile is always good.

The ♌ Semisquare is always evil.

The ✱ Sextile is always good.

The ♐ Quintile is always good.

The □ Square is always evil.

The △ Trine is always good.

The ☐ Sesquiquadrate is always evil.

The ± Biquintile, the same in effect as the Quintile.

The ▽ Quincunx is evil.

The 8 Opposition is always evil.

The P Parallel, this is like the ☿ in nature.

Relative Power or potency of the aspects is approximately as follows:

The most powerful is the 8, next to this is the ☿, then the △, ☐, ✱, ☐, P, ♌, ♌, ♌, ±, and ▽.

Nature and Quality of the signs of the Zodiac. The signs are also classified and divided as follow:

Masculine Signs: ♈, ♊, ♌, ♍, ♐, ♑.

Feminine Signs: ♉, ♋, ♎, ♏, ♒, ♓.

Fiery Signs: ♈, ♌, ♐.

Earthy: ♉, ♊, ♋.

Airy: ♍, ♎, ♏.

Watery: ♐, ♑, ♒.

Signs of Short Ascension: ♋, ♏, ♍, ♈, ♉.

Signs of Long Ascension: ♐, ♌, ♊, ♎, ♑, ♐.

Moveable and Cardinal Signs: ♈, ♐, ♎, ♋.

Fixed Signs: ♈, ♌, ♋, ♏.

Common Signs: ♍, ♊, ♐, ♒.

Fruitful Signs: ♐, ♑, ♒.

Barren Signs: ♍, ♌, ♊.

Double-bodied Signs: ♍, ♒ and the first half of ♐.

Equinoctial Signs: ♈, ♎.

Tropical Signs: ♐, ♋.

Aspects formed in the cardinal signs are the strongest; next to these, are the fixed signs; and lastly, and least in power, are those formed in the common signs.

Furthermore, the ancient philosophers divided the canopy of into 12 equal parts, which they called “house mansions” of the heavens. The position of the houses are shown in the diagram.

The 1st House rules the personal appearance, the native, and influences the mind to a certain degree, especially if any planet be therein. It is ascendant. “if an evil planet be therein, there will be scar or mole on the head or face, as this house rules these parts off the body.

The 2nd House rules the native’s wealth and worldly goods chiefly, also his liberty. It also rules the neck and throat.

The 3rd House denotes the brothers and sisters of the native; short journeys, chiefly by rail or road, letters, writings, neighbours , and an v planet therein has some in . fluence on the mind . The parts of the body it rules are , the hands, arms , and shoulders.

The 4th House is the father of the native, inheritance or property, also the condition and position of the native at the close of life. It is a very important house, and should be closely studied. It rules the stomach and the breast.

The 5th House denotes the offspring of the native, also his success in betting, speculation and hazardous games the pleasures he enjoys and the wealth of his father. It rules the heart and back.

The 6th House concerns the native’s sickness, and the diseases to which he is most liable, also his servants and interiors, and signifies uncles and aunts. It rules the intestines or belly.

The 7th House denotes love and matrimony, wife or husband, public enemies, law suits and contentions, partnership, and all dealings with persons (not relatives in general). It rules the reins and loins.

The 8th House is the house of death, also of wills and legacies, and the estate or dowry of the wife, or husband. It rules the privy parts.

The 9th House rules long journeys , or sea voyages, religion, dreams and visions, also the brethren of the husband or wife. It governs the hips and thighs.

The 10th House denotes the native’s mother, also his honour, trade and profession. It rules the knees and hams.

The 11th House rules the native friends, hopes and wishes, also the wealth' of the mother. It governs the legs and ankles.



The 12th House denotes enemies of the native, imprisonment, assaults on by robbers or highwaymen . It rules the feet and toe.

All the Zodiacs, together with their divisions into constellation, is claimed that must've had one common origin, which can only have been in Macedonian Peninsula, the home of ancient astronomy, because the Akkadians/Chaldaeans, i.e. the people who are attested as the first humans in history that conceived a reliable calendar/zodiac, were not indigenous to Babylon, where erratically is thought that the first Astrology occurs. As we can see further, their very own calendar discovers this fact. Namely, the ancient Akkadian astronomers should have chosen Aries as the first constellation of the Zodiac, and Nišan (i.e. Bar zig-gar) as the 1st month, and the beginning of the year. Nor need we throw discredit on the early and is, sown in many latitudes in spring, and also in winter time. "Sowing of seed" might therefore describe a month at the ending of an equinoctial or of a solstitial year, but the 13th (i.e. the occasionally intercalated) month is named that of "dark sowing." This epithet 'Dark', added to the "sowing" of the 12th month, very plainly points to a solstitial or midwinter ending/beginning of the year.

In one of these oldest calendars the first three months translate as "*The Sacrifice of the Righteousness, the Propitious Bull, and the Twins*" which are the first three signs of the Zodiac - Aries, Taurus, and Gemini. "*The Accadian Calendar was arranged so as to suit the order of the Zodiacal signs; and Nišan, the first month, answered to the first Zodiacal sign. Now the sun still entered the first point of Aries at the vernal equinox in the time of Hipparchus, and it would have done so since 2540 BCE. From that epoch backwards to 4698 BCE, Taurus, the second sign of the Accadian Zodiac, and the second month of the Accadian year, would have introduced the spring. The precession of the equinoxes thus enables us to fix the extreme limit of the antiquity of the ancient Babylonian Calendar, and of the origin of the Zodiacal signs in that country.*" The intercalary 13th month, "*The Dark Month of Sowing*", was identified with the mid-winter month that puts the New Year at the winter solstice. The sun of Aries presided over that solstice in 6000 BCE. – Same like Macedonian, the choice by Akkadian astronomers of Nišan as first month of the year, and of Aries as first constellation of the Zodiac, is at a date when that month and constellation could not have introduced the spring. Their language accordingly contains few words for the productions of the almost tropical climate of Babylonia, but it shows familiarity

with those of higher latitudes. Thus, the Akkadian calendar had been originated when the winter solstice, not the spring equinox, coincided with the sun's entry into the constellation of Aries. This coincidence took place, as astronomy teaches us, at the date around 6000 BCE. However, this remains just another of the many uncertainties to be proven.

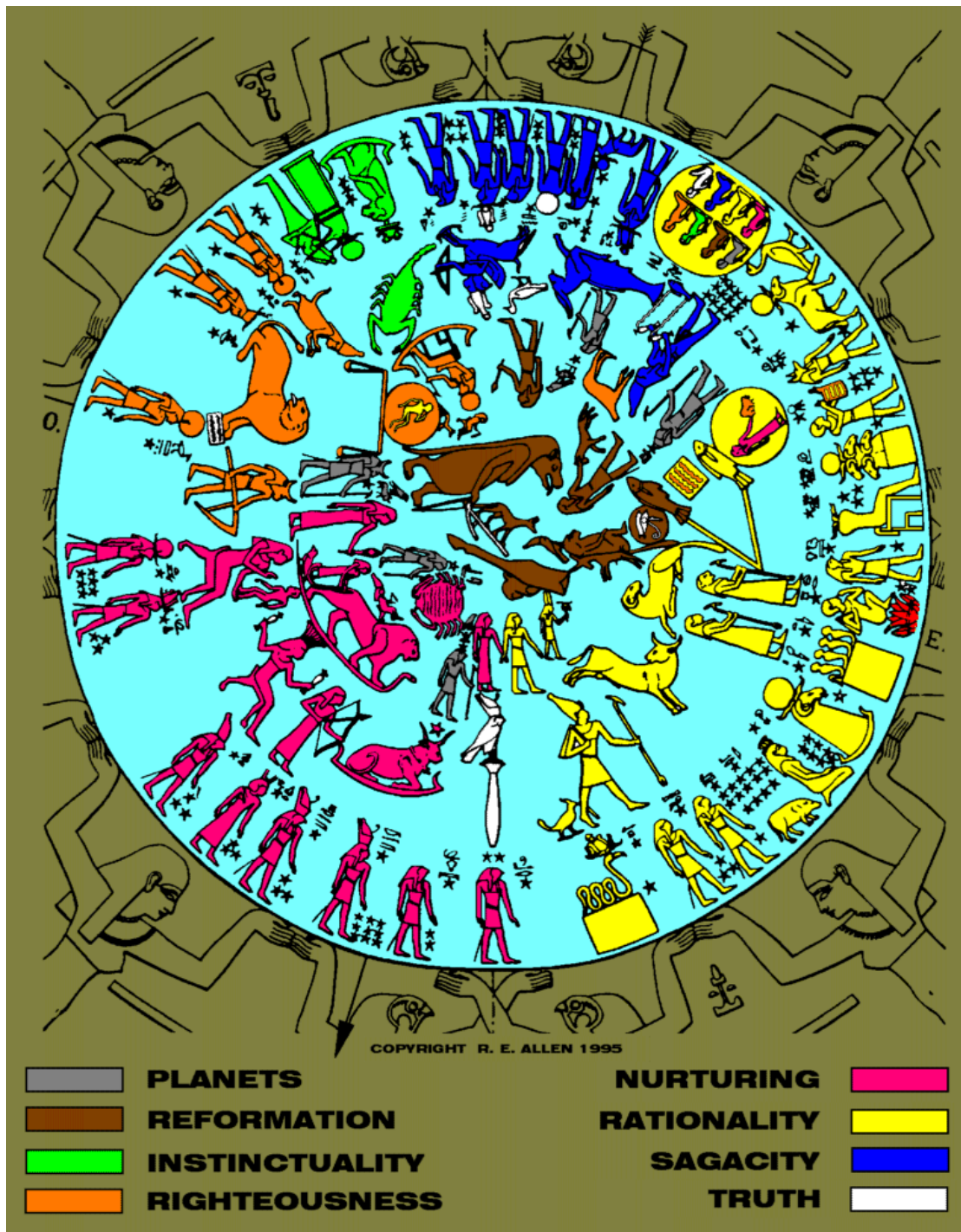
Even if these presumptions are disputed by other dissimilar Zodiacs found at different archaeological sites and periods, the prehistoric beliefs that arose so early still prevail unshaken in the east. Today astronomy recognizes 88 official constellations that together tile the entire celestial sphere. Many of those in the northern part of the sky are inherited from ancient Akkadian, Babylonian, Macedonian, and Egyptian civilizations. The 13th month in a Lunisolar year, whose beginning should be bound to the vernal equinox, must always cover some of the concluding days of March and some of the first days of April and those days are certainly much lighter, not darker than those of the preceding month, covering parts of February and March. Whereas the 13th intercalary month in a Lunisolar year, whose beginning should be bound to the winter solstice, must always cover the concluding days of December and those at the beginning of January and might well be distinguished by the epithet 'dark', not only from the days of the preceding month, but indeed from those of any other month of the year. It is of crucial interest here to note that this insistence in Akkadian month nomenclature on the "darkness" of the 13th month, tends to confirm the already formed opinion of scholars, that the Akkadians were not indigenous to Babylonia, but had descended into it from more northern latitudes, where darkness is a more marked concomitant of winter than in the nearly tropical latitude of Babylonia. And the only other region with firmly attested and developed agriculture and urban settlements some 8600 years ago was - Macedonia. Harold Albert Lamb, R. J. Rodden and many other scholars decisively underline this continuity fact: "*Macedonia is the location of the absolutely first known permanent settlement in Europe, dated 6620 BCE ... Here the conditions for procreation were particularly favorable, thanks also to the population of same kin. That's why it was a place of many kindred kingdoms.*" The agriculture was also an important ingredient, because beside the stationary way of life, it was the substantial pretest that demanded the need of more accurate time measurement of the seasons and sun cycles.

From the famous circular representation of the heavens, commonly known as the "Zodiac of Dendera," (see the image on the next page) which was formerly in the second room of the Temple Roof at Dendera (but which is now preserved in the Bibliotheque Nationale in Paris) we learn that the Egyptians had knowledge of the 12 Signs of the Zodiac. At present this is a subject for conjecture at what period the Homo Sapiens first divided the heavens into sections by means of the constellations of the Zodiac, but we are fully justified in assuming that the earliest forms of the Zodiac Cycle date from an exceedingly primitive time. This assumption coincides with the early dwellers in Macedonia who observed the heavens systematically (the Astrological Observatory at Kokino Peak from the 4th millennium BCE testifies this), wove stories about the constellations which they observed, gave them an animal and/or human attributes, and even went so far as to introduce them into their national religious literature. That certain forms of the creation legends existed in Macedonia as early as 3rd millennium BCE there is satisfactory evidence to show, and the origins of the systematized Zodiac as used by the later Akkadians, Babylonians and by the Egyptians are probably as old. Whether the Macedonians were themselves the inventors of such Zodiac, or whether they are to be attributed to their close kin Hittites (the proto-Macedonic inhabitants of Asia Minor) or Akkadians, or others, cannot be said. But one thing is sure – all the Zodiacs, together with their divisions into constellation, must've had one common origin, and the home of ancient astronomy can presumably be located in the Macedonian Peninsula, as the Akkadians/Chaldaeans, the people who are attested as the first humans in history that conceived a reliable calendar, were affirmingly not indigenous to Mesopotamia.

The Magi of Chaldaea believed and taught that the celestial or divine soul would participate in the bliss of eternal light, while the animal or sensuous soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, "*it (the soul) assumes at times the forms of various human phantoms and even those of animals.*" The same was said of

the *Eidolon* of the ancient Macedonians, and of their *Nephesh* by the Rabbins.⁵⁹

According to the existing ethnological and ethno-astronomical literature found in some Macedonian Peninsula countries considered texts from the broader region (Mladenova 2006 p. 117-127), it can be said that the images of *Ploughman*, *Plough*, *Oxen* and *Wolves* are known



Above: the Zodiac of Dendera; its regions again follow the basic division by 4, 8, 12 (or 16) cardinal points

all over the Macedonian Peninsula. Very often among the people we can record names derived from the roots of these words or description of the parts of plough, but they only enrich the image of this winter sky region like the image of a field where ordinary agricultural activities are performed.

⁵⁹ “Sciences Occultes”, Count de Resie, V. 11.

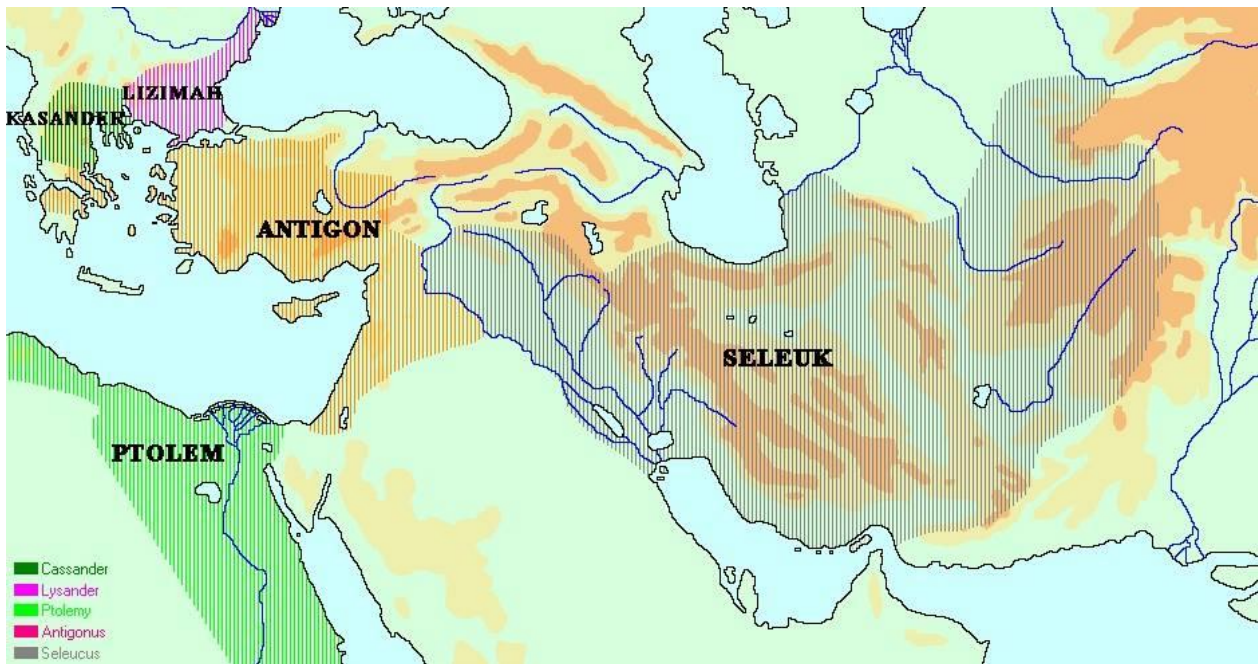
ANCIENT MACEDONIAN AND SYRO-MACEDONIAN CALENDARS AND HOROSCOPES, THEIR ORIGIN, PLAIN MACEDONIAN REDACTION AND SYMBOLOGY, ETYMOLOGY, AS WELL AS ARCHAEOLOGICAL TESTIMONIES

Among many old calendars the ancient authors reported also the existence of the Macedonian and Syro-Macedonian calendars. The earliest data on the existence of the distinct ancient Macedonian calendar were presented by ancient historiographers (Plutarch, Ptolemy, Hesychius), and where among the extensive descriptions with testimonies about Macedonia, which covers the period from antiquity, and the months are also named. One of the first notions about the particular Macedonian calendar is dated back from the 5th century BCE. Namely, in the 5th century BCE, Archelao I, king of Macedonia, rendered splendid the celebration of the



Macedonian New Year's day by introducing theatrics and gymnastic games, historically known as “εν Δίω Ολύμπια” (en Dio Olympia), in honor of the father god Dyaus/Dzeus. Gradually, these games became the greatest festival in ancient Macedonia. Together with Dyaus/Dzeus, the local demigoddesses of nine Muses - Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania - born at the foot of Mt. Olymp, at the holy city of Dion in Pieria within nine successive nights, and considered daughters of Dyaus/Dzeus and Mnemosene, were worshiped and honored. Therefore, they were also named ‘Olympiad Muses’. The 1st Macedonian month, Dios (or Dion), was also attested in the archaic Mycenaean calendar, denoting its antiquity, as well as in other Macedonian Peninsula territories, like Aetolia. This ancient tendency and practice of naming months of the annual calendar cycle after the names of deities (or epithets under which the deities were worshipped), or another cultic or mythological titles, as well as after the coincidence with seasonal or certain agrarian cycles, e.g. sowing, harvesting, conquest, etc., it is also noted in the ancient Macedonian calendar. But, in later historiography years were usually counted from the re-conquest of Seleucus I Nicator of Babylon, which became the “year 1”. This corresponded to 312/ 311 BCE of the Anno Domini year count in the modern Gregorian calendar. This arrogant ‘cult of personality’ practice spread outside the Seleucid Empire, and found its reverence in Antigonid Macedonia, Ptolemaic Egypt, and other major Macedonic states descended from the Alexander's magnificent campaign. After Alexander's conquest of the Persian empire, the Macedonian calendar came to be widely used in the East and South too, though in Egypt it was supplanted by the Egyptian year at the end of the 3rd century BCE. The Seleucids, from the beginning, adapted the old Macedonian year to the Babylonian 19-year cycle (see above Babylonian calendars). In the Seleucid calendar, the month of *Dios* was identified with the Babylonian *Tashritu*, *Apellaios* with Arakhsamna, and so on. Similar to the Babylonian civil pattern, the Day and Night were divided into 4 “watches” and 12 (unequal) hours each. Thus, the length of an hour oscillated between approximately 45 and 75

present-day minutes, according to the season. Water clocks, clepsydras, gnomons (Solar Clocks), and, after about 300 BCE, roughly indicated time. The season division was originally bipartite as in Babylonia - summer and winter – although 4 seasons were already attested by about 650 BCE. But, the recounting from the Seleucid "year 1" doesn't mean that before this one there was no other year i.e. calendar in use in Macedonia.⁶⁰



Following the example of Seleucus I Nicator – the Ptolemaic dynasty which came to power in Egypt continued to use its native Macedonic calendar with its original names too. In 238 BCE, Ptolemy III's Canopus Decree ordered that every 4th year should incorporate a 6th day in its intercalary month, honoring him and his wife as gods equivalent to the children of Nut (Egyptian equivalent of the Great Mother Goddess of Macedonians).

Nevertheless, we can arrive back at the epoch of the Macedonian Lunar Calendar by a very summary process, and in either of two ways – one, *a priori*, through the epoch of the 6th Type of the Apis Cycle, a regular series of which must have proceeded *pari passu* with the parallel succession of the previous Octaeteric Types (i.e. ‘Octenial’ periods, related to or characterized by the 8-year cycle)⁶¹; – the other, *a posteriori*, from the epoch of the Syro-Macedonian Calendar, as discoverable from testimony and traced upwards, through each of its varieties, back to the simple Macedonian Calendar out of which the Syro-Macedonian took its rise. And these two modes of arriving at the desired conclusion, though distinct in themselves, would be found

⁶⁰ Alike today modern people, who don't know for other calendars but the Gregorian one, doesn't disprove the fact that there were other calendars before. Just the record of them was supplanted by the following ones and numerous corrections made in the meantime by different erudite authors, or powerful customers.

⁶¹ The primitive year was Lunar, made of 12-months, i.e. 354 days. Knowing that the solar year comprises 365 days they added $11 \times 8 = 90$ days every 8th years. This intercalation was divided into 3 embolismic months of 30 days. This 8th-year cycle was known as the *Octaeteris* or *Octaenial*. The first lunar correction of the primitive equable year was made at the very same time and under the first of the primitive Thoth lunar cycles in Era Cyclica 3415, i.e. 19th of January 592 BCE.

The first Cyclical Period of 160 years, peculiar to the 1st Type of the Octaeteris Cycle, came to an end in 432/433 BCE with the “Meton and Euctemon realignment”. The new cycle of 19 years was called ‘Prime’ or the ‘Cycle of the Moon’. Meton and Euctemon most likely borrowed it from the East, as there is evidence that the value of a cycle of 19 years as a Luni-Solar adjustment was known to the Chinese as from 2269 BCE.

to coincide in the result; and one confirms the other.⁶²

Other characteristics of the old Macedonian (and Egyptian) Lunar calendar was its divine aspect – it was sacred, and coincided with the earlier fall-to-fall reckoning of the year (that was later supplanted by the spring-to-spring year measurement). Further, the names of many Macedonic (and Egyptian) deities and mythological personifications representing the months, days or weeks, were often deliberately misled and freely transcribed from Macedonian by different foreign lexicographers; and often, due to the lack of epigraphic evidence, original etymology or pictorial representations, some of them remained just corrupted exonyms, without proper interpretation of their original features and domains.

It must be confessed here, that of the names and order of the months in the Macedonian Calendar, before the epoch of the Syro-Macedonian corrections, little was known from ‘direct’ testimony. The first allusion to any of them by name is not older than 356 BCE, the year of the birth of Alexander. The next is not older than the last year but two of the reign of his father Philip II of Macedon, 338 BCE, when the same month is found to be mentioned again, compared with the Corinthian *Panemus* and the Attic *Boedromion*. The next is not earlier than the second year of Alexander, 334 BCE, when *Artemisius* and *Daisius* are found alluded to as consecutive months. After this, the name of *Dius* occurs in an extract from the Ephemerides⁶³ of Alexander, the context of which determines it to the end of 325 BCE; and two years after, in the account of his last sickness, from the same diary, *Daisius* is repeatedly mentioned by name. Lastly, the name of the par excellence Macedonian *Xanthicus* occurs in a letter of Polysperchon’s 318 BCE. And these are all the actual references to any of these Macedonic months by name, which we know as certainly determinable to an older era than that of the Syro-Macedonian corrections, 12 years later than the last of them.

However, after the date of these corrections of the Macedonian Lunar calendar, we meet with abundance of testimonies, both to the names and to the order of the Macedonian months, and though these are first and properly intended of those names and that order in the Syro-

⁶² For those who think that can cope with this elaborated calculus: - “*The series of Apis Cycles, which, as it is seen have taken their rise along with the first of these different Types of the Octaeteric Corrections of the primitive Solar Year, never ceased to accompany them pari passu ever after. The first of these cycles set out on the first of the primitive Thoth or primitive Peritios/Gamelion, Era Cyclica 3415, along with the first of these corrections, on 19th January 592 BCE, and the fifth of the former on the first of the primitive Thoth, Era Cyclica 3515, along with the 5th of the latter, 26 December 493 BCE. On the same principle the sixth of the one and the sixth of the other, as part and parcel of the same succession continued downwards just in the same way and the same order, must’ve come into being together, the former on the first of the primitive Thoth, Era Cyclica 3540, the latter on 20 December 468 BCE. This coincidence must render it certain that the true date of the Macedonian Octaeteris, which we have determined already to some year between 462 and 470 BCE, must have been actually this year, 468 BCE.*

By virtue of the law which regulated the succession of equable time in Julian, and of Julian time itself, from the beginning of the decursus of both in conjunction down to AD 225, the primitive Thoth, in a succession of Apis Cycles, from Era Cyclica 3415, 19 January 592 BCE, to Era Cyclica 3540, i.e. 20 December 468 BCE - could no longer be found coinciding with the new moon, dated from the conjunction, at the epoch of the sixth cycle, as it had done at that of the first; but only with the second day after the change, or the Luna Prima dated from the phasis. It is no objection therefore that Era Cyclica 3540, the primitive Thoth, reckoned by the Julian rule, was hearing date on 20th December at midnight, and 468 BCE the new moon for the meridian of the ancient Dium, similarly reckoned, on 18th December at midnight. On the contrary it is a confirmation of our conclusions: in so much as a fresh lunar correction derived from the primitive equable calendar, and attached to the first of the primitive Thoth, just at this point of time, in the nature of things must have borne date on the Luna Secunda or Tertia, just as the first, 592 BCE, had done on the Luna Prima.” – Confirmation of both the preceding modes of arriving at the epoch of the Macedonian Lunar Correction, by the testimony of the Apis Cycle.

⁶³ A table or data file giving the calculated positions of a celestial object at regular intervals throughout a period.

Macedonian calendar, there is no reason why they shouldn't be received as equally good proofs of the same things in the old and original Macedonic calendar. The Syro-Macedonian calendar that followed was in fact and indisputably derived from the Macedonian. It retained the names,

Macedonian months:	Syro-Macedonian months:	Names of the Attic months:	Gregorian months:
Dios	Yperberetaios	Pyanepsion	October/November
Apelaios	Dios <small>30 days delay for unknown reason</small>	Maimakterion	November/December
Audoniaios	Apelaios	Poseideon	December/January
Peritios	Audoniaios	Gamelion	January/February
Dystros	Peritios	Anthesterion	February/March
Xandikos	Dystros	Elaphebolion	March/April
Artemisios	Xandikos	Mounichion	April/May
Daisios	Artemisios	Thargelion	May/June
Panemos	Daisios	Skirophorion	June/July
Loios	Panemos	Ekatombaion	July/August
Gorpiaios	Loios	Metageitnion	August/September
Yperberetaios	Gorpiaios	Boedromion	September/October

Above: final 'conventional' and most likely alignment of the Macedonian, Syro-Macedonian and Attic calendars

and made no change in the sequence of the months in the parent calendar. It altered nothing but the beginning of the year (postponing it for 30 days), and the numerical order of the months. Among the many and various proofs of this kind which might be produced even at present, we shall be satisfied with appealing to three, which are as complete and as much to the point as any – the testimony of chronological exactness of Timaeus, of Josephus, and the Florentine Hemerologium. First of all however, we must premise that the Syro-Macedonian Lunar calendar, in the course of time, passed into the Solar one, in the sense of the Julian, calendar of some kind

or other, retaining notwithstanding the names and the order of its months as before. There is no doubt whatsoever, of the fact, nor yet of the circumstance of the fact, just adverted, that even when the nature of the calendar was changed from Lunar to Solar, its external form, the names and the order, *inter se*, of its months, underwent no change. Thus, the months from the recorded ancient Macedonian calendars that have retained their original Macedonic names are:

- 1st month of **Dius** (or *Dios*, the universal theonym of supreme Indo-European thunder-deities like *Dyaus/Dzeus/Devas*, *Tarun*, *Perun*, *Indra*, etc.; from PIE *Dīēus-, the primordial theonym of the Proto-Indo-European god of the sky, Sanskrit: *Dyaus/Dyaus Pita*, also called **Dyeus patēr*-, hence *Jupiter* - 'Sky Father' too)⁶⁴ is when the year of ancient Macedonian calendar began; which, according to the Julian calendar, corresponds to the September/October lunation. As we know from other sources, the ancient Macedonian event of the New Year was in the holy month of *Dios* (Lat. *Dius*; on 24 September, date of the autumnal equinox). Zodiacal sign of Libra, an alteration from the ancient Koine 'Zugos' i.e. "Zevgar" in plain Macedonian - a 'yoke'.⁶⁵ - **Note:** However, the seats of the months, even in these Macedonian calendars, are arguments of their seats also relatively to the natural year, within certain limits at least, in the Macedonian Lunar calendar. And forasmuch as it appears that, while the beginning of the year, i.e. 1st of Dius, in one of these forms fell on September 24, in the other it fell on the 1st of November. This is probably why the order of months in the following Syro-Macedonian

⁶⁴ Ancient authors like Plato, in his 'Cratylus', and Diodorus Siculus have reported that *Dzeus* was also called *Zen*, because the humans believed that he was the cause of life (zen).

⁶⁵ "Zevgar" in today plain Macedonian <http://www.makedonski.info/search/sevgar> . From ancient Koine ζυγόν (*zugón*), ζυγός (*zugós*), from **dzugón*-, ultimately from Proto-Indo-European **yugóm*- ("yoke").

calendar order was resolutely fixed with 1-month delay.

- 2nd month **Apellaius**, the so called “*FirstWhite*” (month)⁶⁶, corresponds to November/October lunation, when usually the first snow falls in Macedonia; in today plain Macedonian “*Obelen*”⁶⁷, as verb “*obeli*” - ‘whiten’⁶⁸ from the Macedonian root word “*bel*” - ‘white’, from PIE *pel- ‘white, pale’.⁶⁹ See also *Pelagos*, i.e. “*Belo More*” - the ‘White Sea’⁷⁰ in plain Macedonian, which was the great inland Pelagos-sea (today *Pelagonia* plain) which remained as the very same Macedonian toponym for the Aegean Sea until today.⁷¹ According to Hesychius the word is derived from the Ancient Macedonian word “*pélla*” - ‘stone’ (most probably ‘white stone’; see also “*belutrak*” - ‘white flint stone’⁷²); by others it was a month dedicated to *Apollon*. It was especially marked in the calendars of Sparta and Delphi, where it was also called the “month of Apollo”. *Apellai* was also a famous 3-day family-festival, and common epithet of *Apollon* as family-god was “*Apollon Patroos*”.

- 3rd month **Audonaios**, a month of the Macedonian *Poseidon*. A gloss occurs in Suda’s, according to the reading of the text in Kuster: Ποσειδεων Μην παρα Αδωναιος ουτω καλουμηνος Δεκεμβριος - in which *Poseideon/Audonaios* actually corresponded to December. Annual festivals called *Avdonia* were held at Byblos and elsewhere to commemorate *Adonis* - the ‘Flawless Young’ for the purpose of promoting the growth of vegetation and the falling of rain. The name *Adonis* is believed to be of Phoenician origin (from ‘*adōn*’ - ‘lord’), *Adonis* himself being identified further with one of the Mesopotamian bull-gods, *Tammuz/Dumuzi*. Corresponds to December/January lunation.

- 4th month **Peritios**, Latinized: *perdona*, anglicized: *pardon*, “*Prosti*” [verb] - ‘forgive, conciliation’ in today plain Macedonian. The ‘*Peritia festival*’ of the same name was also celebrated in this month, but it is not known to which god it was dedicated. There are opinions that on this holiday lustration ritual of the army was performed, which was demonstrated by passing the army, led by the king, between the two halves of a sacrificial dog. This is also the source for the macabre name of this month, as the sacrificial dog was *Perited* - ‘stretched over’.⁷³ The fact that this same apotropaic ritual was performed by the Hittites too, some 1000 years before, underlines the millennial continuity and the tight relations between the Hittites and Macedonians (i.e. Brygians/Phrygians, later Syro-Macedonians), that extend as far back as from the Neolithic. Corresponds to January/February lunation. Latin verb ‘*februare*’, from the Etruscan ‘*fevrua*’, meaning to “expiate” or “purify.” The very same ritual of expiation is still stubbornly practiced in Macedonia until today, but now is refurbished as “Christian date” and is called “*Pročka*”⁷⁴, traditional day when the younger ask forgiveness from older members of the family, friends, etc.

- 5th month **Dustros**, the name of a Macedonian month corresponding to February/March lunation. It is legitimate presumption that this is a much later Latin-corrupted transliteration, from the Latinized *duos* (nominative *duo*) - ‘two’, from PIE root *dwo- (‘2’), and “trans” declension into ‘tres/tros’ suffix (see ‘trespass’).⁷⁵

⁶⁶ “A” – ‘1st’, “Pell/Bell” – ‘white’.

⁶⁷ <http://www.makedonski.info/search/obelen>

⁶⁸ <http://www.makedonski.info/search/obeli>

⁶⁹ https://www.etymonline.com/search?q=*pel-

⁷⁰ <https://www.facebook.com/belo.moremacedonian/>

⁷¹ https://en.wiktionary.org/wiki/Беломорска_Македонија

⁷² <http://www.makedonski.info/search/belutrak>

⁷³ <https://www.etymonline.com/search?q=peritoneum>

⁷⁴ <https://www.macedoniancuisine.com/2017/02/forgive-and-be-forgiven-today-is-prochka.html?m=0>

⁷⁵ <https://www.etymonline.com/search?q=trespass>

- 6th month of the Macedonian ancient calendar, **Xandikos** or **Xanthikos**, the “Yellow”⁷⁶ month when according to Hesychius the ‘*Xantika*’ festival of the same name was celebrated, when the lustration of the Macedonian army was carried out. The goal was purification, that is, purification of the Macedonian cavalry. It is believed that the rite had a pure, apotropaic character and that it was initially performed before the army went into battle, and then once a year, according to N. Proeva, before the beginning of the season. It was also Corresponds to the months of the Julian calendar March/April.
- **Xandikos Embolimos** - intercalated month 6 times over a 19 year cycle.
- **Artemisius** was the 7th month in the Macedonian calendar; a dominant place in the ancient Macedonian pantheon was occupied by the goddess *Artemis Pasikrata* (Mkd. *Artemida*) (syncretized also with *Afrodite* and Roman *Diana*), after whom this month in the Macedonian calendar was named. Corresponds to the months of Julian calendar April/May. Probably ‘Apru’ stems from ‘*Aphrilis*’, a corrupted form of ‘*Aphrodite/Artemis*’.
- About the 8th month **Daisios**, Plutarch says: “*Some of them appreciated that the old custom regarding the month should be respected, but Alexander lied to them and ordered that month to be called the second Artemisius*”. Plutarch also mentions this month several times when reporting on the death of Alexander the Great: “*On the 28th of Daisios, somewhere towards evening, Alexander gave up his soul.*”; Corresponds to the months of May/June in the Julian calendar.
- 9th month **Panemos** that corresponds to the Julian calendar months of June/July; from **Pa** [votive particle] - ‘His-highness’ – see *Pa-Pa* (‘*Highness-Highness*’, anglicized: *Pope*), and/or **Pan** (primordial god of nature and fertility) - a ‘Lord’. It is yet another legitimate presumption that this is a much later Latin-corrupted transliteration, from the Latin *panem* - ‘bread’, as the July is the month when the first crop of grain for bread is harvested.
- For the 10th month of **Loios**, Plutarch gave a description of the birth of Alexander the Great: “*...Alexander was born at the beginning of the month of Hekatombayon, which the Macedonians called Loos, on the 6th day...*” which now corresponds to the months of the Julian calendar July/August.
- the 11th month **Gorpieus** or **Gorpiaios**, i.e. the month of *Orpheus* - ‘*the one who sings in the Goras*’ (‘*Mountains*’ in plain Macedonian).⁷⁷ Corresponds to the months of Julian calendar August/September.
- the 12th month **Hyperberetaios**, corresponds to the months of Julian calendar September/October. The “*hyper*”⁷⁸ word-forming element meaning ‘over, above, beyond’ is still present in today Macedonian as simple vernacular exclamation “*Hop*”⁷⁹ - ‘jump’ (like in ‘*grasshopper*’), and the verb “*bere*”⁸⁰ remained as suffix until today in the names of ‘*September*’, ‘*Octo-ber*’, ‘*Novem-ber*’ and ‘*Decem-ber*’.
- **Hyperberetaios Embolimos**, intercalated month only once over a 19 year cycle.

⁷⁶ <https://www.etymonline.com/search?q=xantho->

⁷⁷ According to Hemerologium Florentinum, the Macedonian Gorpieus had a different correspondence in the various calendars outside Macedonia and it seems to be related to Gorpheus i.e. Orpheus.

⁷⁸ <https://www.etymonline.com/search?q=hyper->

⁷⁹ <http://www.makedonski.info/search/op>

⁸⁰ <https://www.etymonline.com/search?q=be->, <http://www.makedonski.info/search/bere>

Ordo mensium Macedonib; & A- sianis omnibus communis.	Signa caelestia, eos apud Macedo- nes deno- minantia.	Macedonum Europaeorum, Antiocheno- rum, Pergame- norū & Ephe- siorum, men- ses politici.	Syromacedo- num, & Smyr- naeorum.	Cypriorum, & Bythynio- rum, & Paph- lagiorum.	Men- sium ini- tia, in anno Ro- mano.
I.	Ζεύς.	Δίος.	Τυμπεριτωίς.	Αφροδίτη.	30 Sept. 24
II.	Σελήνη.	Αρτέμις.	Δίος.	Απολλώνιος.	30 Oct. 24
III.	Τεφύς.	Αύδυναίς.	Απιδναίς.	Αϊνικός.	31 Nov. 23
IIII.	Αἰθέρας.	Περίας.	Αύδυναίς.	Ιουλ.	30 Dec. 24
V.	Τεφύς.	Δύτης.	Περίας.	Κασιόρις.	30 Jan. 23
VI.	Ιχθύς.	Σελήνη.	Δύτης.	Σαβας.	31 Feb. 22
VII.	Κελύς.	Αρτέμις.	Σελήνη.	Αύτοκρατορικός.	31 Mar. 25
VIII.	Ταύρος.	Δαίσις.	Αρτέμις.	Δαμναρχικός.	30 Apr. 25
IX.	Δίδυμος.	Πάρις.	Δαίσις.	Παρθένος.	31 Mai. 25
X.	Καρκίνος.	Λός.	Πάρις.	Αρχιερ.	30 Jun. 25
XI.	Λέων.	Γορταίς.	Λός.	Εδός.	31 Juli. 25
XII.	Παρθένος.	Τυμπεριτωίς.	Γορταίς.	Ραμνός.	30 Aug. 25

Above: an excerpt from a book in Latin from the Vatican archives⁸¹ with the old Macedonic names of Zodiac signs and months, written in ancient Septuagint-Koine script. It shows the medieval position of the 12 astrological signs (the first column) paralleled to the ancient Macedonian, Syromacedonian, Cypriot and Bythinian calendars. It can be noted the divergence of month-names and the Zodiac-datum replacements from the ages before⁸²

Next page: a more observable transliteration of the above Zodiac-Calendar parallels. But when this medieval comparison-order was made, the alignment of Zodiacal signs and months was already different from their original position in ancient calendar showed in the table

⁸¹ Jacobi Usserii 'ARMACHANI, De Macedonum ed Asianorum anno Solari, *DISERTATIO*.' See image below on page 58.

⁸² Due to different calendar reforms and improvements through the centuries; different cycles of different celestial objects; and the gyrating motion of the earth known as precession, which causes the equinoxes to shift westward in the sky for two hours of right ascension every 2150 years, these constellations no longer preside over the seasons from which they received their original designations.

Ζωδιακός κύκλος (Zodiac cycle) ⁸³	Modern Zodiac	Ancient Macedonian calendar	
Ζυγός (i.e. ‘Zugo’ - Yoke) ⁸⁴	Libra	Dios	October
Σκορπιός (Scorpio)	Scorpio	Apelaïos	November
Τοξότης (Toxoti) ⁸⁵	Sagittarius	Audonaios	December
Αιγοκίρος (Aygo-kiro) ⁸⁶	Capricornus	Peritios	January
Υδροχόος (Udrohóo i.e. Hydro)	Aquarius	Dystros	February
Ιχθύς (Ihthu)	Piesces	Xandikos	March
Κριός (Krio)	Aries	Artemisios	April
Ταυρος (Tauro)	Taurus	Daisios	May
Δίδυμος (Didumo)	Gemini	Panemos	June
Καρκίνος (Karkino)	Cancer	Loios	July
Λιον (Lion)	Leo	Gorpiaios	August
Παρθενος (Parteno)	Virgo	Yperberetaios	September

Apparently similar to old Macedonian Lunar calendar was the Egyptian, which year originally also began at the new Moon, which happened on or nearest to the autumnal Equinox. Their first month, called *Thoth* (i.e. ‘8th’, hence the Italian ‘Otto’- eight), answered nearly to the Roman ‘September’, and contained part of September and part of ‘October’. Nonetheless, in plain Latin “October” (means literally the ‘8th’) and this was yet another (sacred) numeral name of *Dionis/Osiris/Sabazius*, also known as ‘*Fufluns*’ by the Etruscans.⁸⁷ These two months of the ancient Macedonian and Egyptian calendars were sacred, and coincide with the earlier fall-to-fall reckoning of the year (that was later supplanted by the spring-to-spring year measurement). In the Macedonian-Egypt kingdom of Ptolemies, which arose as a result of the conquests of

⁸³ “Kugla” - ‘ball’ in today plain Macedonian: <http://www.makedonski.info/search/kugla> ; also as a verb ‘bowling’.

⁸⁴ “Zevgar” in today plain Macedonian <http://www.makedonski.info/search/sevgar> . From ancient Koine ζυγόν (*zugón*), ζυγός (*zugós*), from **dzugón-*, ultimately from Proto-Indo-European **yugóm-* (“yoke”).

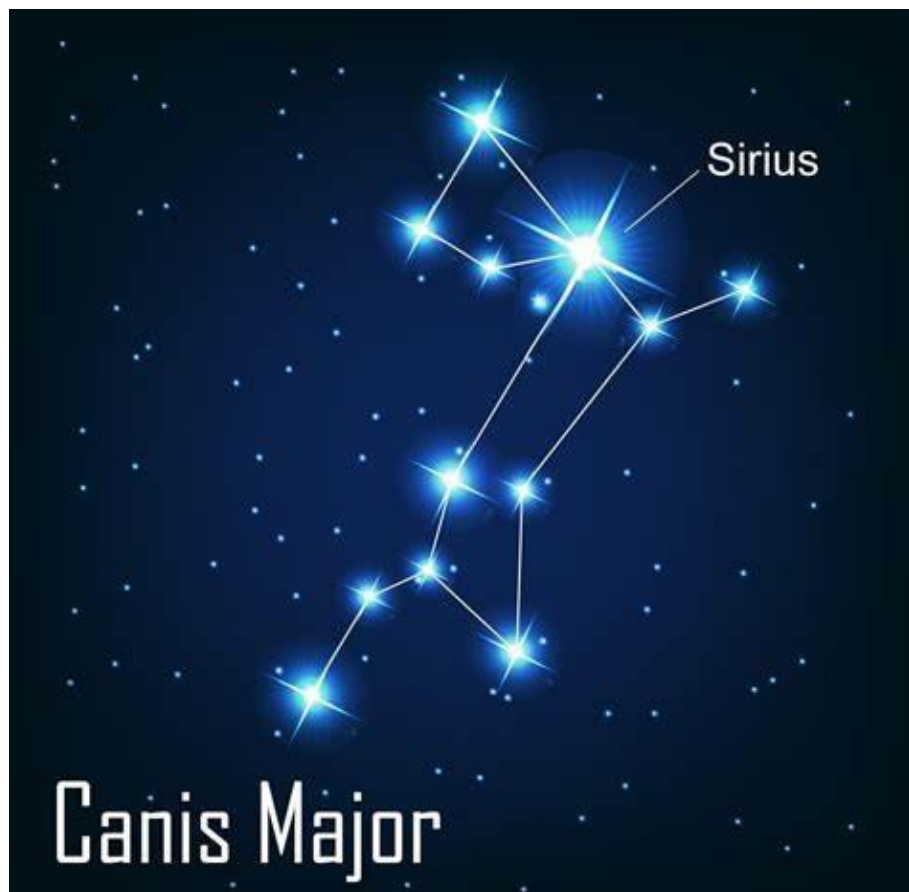
⁸⁵ Latin: *taxare*, in today plain Macedonia “taxan” - ‘targeted, reserved’.

⁸⁶ Literary ‘Goat-master’, i.e. the ‘Goat-herder’.

⁸⁷ Also known as “*Esmun*” i.e. “*Osmion*” - the ‘eight-one’ in plain Macedonian, as the number ‘8’ is the regenerative one. Likely, the Egyptian moon god *Thoth*, protector of Hermopolis Magna, had for a title in the inscriptions the sign of the number 8th too. “*The god Thoth*,” says Salvolini, “*was regarded in ancient Egypt as the protector of the city of Hermopolis Magna; on this account , he everywhere receives in the inscriptions the title which is ‘lord’, followed by the number 8 (adopted into Latin as corrupted form of ‘Thoth’ it’s today ‘Otto’ - 8 in Italian; hence anglicized “eight” too). That the reader may understand the origin of the use of the number eight in the expression of this divine title, it will only be necessary to remind that the (older) Egyptian name of Hermopolis reads SCHMOUN (i.e. “Osmion/Osum” - ‘eight’ in plain Macedonian), in the Coptic as well as in the Egyptian a word identical with this name indicates the number 8.*” - Salvolini, ‘Analysis of Egyptian texts’ p. 230.

Alexander III of Macedon, although with certain changes, this Macedonian dynasty kept in service the Egyptian civil calendar.

The ancient Egyptian calendar counted 365 days during a year, which were regulated in 12 lunar months, calculated according to the lunar calendar, i.e. they started with the first observance of the new moon. Macedonian Calendar in Egypt complemented and followed the existing Egyptian one, and interpreted it as Lunisolar, with 12 lunar months, whose sum at the annual level was 354 days, which is 11 days less than the duration of solar year. The year in Egypt began on the first day of the month Thoth (which consequently the Julian calendar corresponds to middle of the month of November). In order to make the calendar compatible with the annual seasons, every second year (biennial intercalation), a leap month was inserted, more precisely the Macedonian month of Peritios was repeated, which made up for the days that lagged behind the seasonal changes. The goal was to enable matching and connecting the Macedonian months with the moon phases. But, since this adaptation referred to the monthly and not to the annual connection, the maintenance of the relative stability between the actual course of the year of 365 $\frac{1}{4}$ days in the solar and the lunar year, depended above all on the transgressive process itself. In order to maintain the balance, many days were added through the biennial intercalation, so that the Macedonian calendar began to deviate from the actual course of the natural one, i.e. the solar year. This intervention of the calendar, except in Alexandria, led to chaos in the calculation of time in climates where other methods of calculation were used. According to E. G. Richards, Ptolemy III (247-221 BCE) when reforming the calendar followed the interpretations of the ancient Egyptian astrologers, who, when forming the calendar, relied on the rising of the star Sirius and the overflowing of the Nile River. Ptolemy III in the middle of



the 3rd c. BCE attached this cycle to the Macedonian calendar, whereby the Egyptian lunar months are named after the names of the months of the Macedonian calendar, and the calculation of the months began in the evening at the first sighting of the sickle from the young Moon in the sky. As a result of these interpretations, Ptolemy III in Canopus issued the Decree, in which the reforms in the Macedonic-Egyptian calendar were given. Following the example of the ancient Egyptian astrologers, with the Decree of Canopus by order of King Ptolemy III, a leap day was

added to every 4th year, making the leap year 366 days, as opposed to the regular 365 days. With this reform, Ptolemy III managed to synchronize the natural, solar year of the civil calendar with the lunar calendar. But, since the calendars in Egypt were regulated by the priests, who were of a conservative attitude, and every future king before taking office had to promise that he would not make any interventions on the calendar. Although the priests were pleased with the calendar reforms by Ptolemy III and awarded him the title of "benefactor", they were still too conservative to accept the calendar reform and simply ignored the decree.

In the 1st half of the 2nd century BCE the Ptolemies were satisfied with the use of the Macedonian names of the months, as equivalents to the Egyptian ones. The primary symbiosis of the two calendars through this system of equalization existed for a long time on the soil of Egypt until the reign of Ptolemy III Evergetus. This Lunisolar Year associated by 12 months, consisting of 30 days each, was the true Tropical Year at the beginning of the world. Accordingly, mythical Orpheus⁸⁸, the most ancient Macedonian poet and philosopher, who has been instituted in the ancient learning and mysteries, introduced a Theogony of 360 gods. That is one god for every day of the year. He was not aware yet that the year has 365,25 days.⁸⁹ This old Lunisolar-Orpheic year also is elegantly represented by the Riddle of Cleobulus, one of the seven wise men of antiquity: *"There is, says he, one father who has twelve sons, and each of these has sixty children, thirty of which are white and thirty black. They are immortal and yet die continually."* By this all scholars agreed the old year was meant, with its 12 months, each of which contained 30 days and 30 nights.

Ancient Macedonians, within their ingenious millennial civilization and tradition, through the Macedonian superb craftsmanship developed a wonderful picturesque way of depicting the nature's material things and abstract concepts. In ancient Macedonia even the Day & Night cycle was visually depicted with linked graphic images of the Sun (swastika) and Moon (squared cross or star) in a pictographic design of this repeating never-ending cycle, and this neat embroidery



can be seen on the numerous pebble mosaics and wall reliefs in Pella, Dion, Heraklea Lynkestis, Stobi, Pelagonia, Stybera, Bylazora, Kutlesh, and all around the Macedonian empire. It is a beautifully elegant pictographic solution for the never-ending rolling and unrolling of the revolving days and nights, in the same time describing the passing of the time around or above everyone and everything, across the everyday life story. It was indiscriminately exported and copied further by Etruscans, Syrians, Romans, etc.

Towards the end of the same century, more precisely in 119/118 BCE there is a secondary symbiosis of calendars, as a second system in which the Egyptian month of Thoth became equal to the Macedonian month Dios. This 2nd system of equalizing the months in the Macedonian and Egyptian calendars lasted until the end of the reign of the Ptolemies and continued to be used during the Roman Empire. The Macedonic-Egyptian calendar reforms given in the Canopus Decree predate by 2 centuries the famous calendar reform carried out by Julius Caesar, who imposed reforms over the Ptolemy III's calendar for official purposes. Since the old calendar was still used by astrologers and the Egyptian people for a long time, this period is named "Egyptian year", as opposed to the reformed "Alexandrian year".

In the following years, the "Alexandrian year" was the rule in many ancient Koine/Septuagint documents written on papyrus, intended for Roman Egypt, only that the names

⁸⁸ "Goro-peu(s)" - 'Mountain-sing(er)', "Goro-pean" in today in plain Macedonian:


<http://www.makedonski.info/search/gora> , <http://www.makedonski.info/search/pean> , but also 'art work', a 'composition': <http://www.makedonski.info/search/opus> , <https://www.etymonline.com/search?q=opus>

⁸⁹ Precisely 365 days plus approximately 6 hours.

of the months were Egyptian. The Macedonic-Egyptian calendar cycle was very difficult to survive and maintain outside of Egypt, primarily because of its dependence on the old Egyptian calendar, by which it was actually governed. The ancient Macedonian calendar through the era of the Seleucids and the Ptolemies had a great influence on the calculation of time in the East. However, the synchronization with the Egyptian calendar led to the dependent existence of the Macedonian calendar, which resulted in its disintegration and breakdown into separate and valid methods for dating and calculating time, which are still observed today in the Julian calendar.

Below: the Day & Night graphic pattern that represents passing of the 24 hours cycle seen on the 'Alexander's' sarcophagus, marked by daylight of the sun (swastika) and by dark of the night (enclosed swastika i.e. crossed square or star), floor pebble mosaics, gold royal larnaxes, clay pottery, etc. Perhaps the number of passing Days and Nights show some precise time lapse/date related to the event presented on the marble scene of war, but, maybe we'll never know if there's some connection between the two, or it is just a pure decoration



Next page: once again the Macedonian 16-rays sun symbol with the Day & Night graphic pattern around, from a pebbles mosaic in the ancient Macedonian city of Olynth; and further below: the encircled cross symbol (⊕)⁹⁰ as syllable that marks the Macedonian homeland 'IA'⁹¹ as the center (of the world), surrounded by the mythical river that circumvents the whole world Oceanos Potamos with its waves , and with the Sun (swastika) and Moon (cross closed in a square) that goes all around as night and day cycle; from a 4th c. BCE mosaic in Pella, the ancient Macedonian capital

⁹⁰ "Land" symbol, today used as the symbol for 'Earth': <https://uyilo.com/downloads/earth-symbol/>

⁹¹ The suffix which stands for "-land, -stan" in 'MacedonIA'.





How old these prehistoric ‘calendars’ and their graphic-pattern solutions for depicting the days and months are, it is showed on a bracelet made of mammoth bone with Stone Age carvings that appeared to be a graphic image of the same 12-months lunar calendar. Studying the bracelet, Russian historian Boris Frolov drew attention to the fact that the ornaments of bracelets have 5 zones, 3 of which are made of a meandering in the form of a swastika (sun), and two - zigzags. Studying the first 3 zones in which there were 30 meanders, which in turn consisted of 12 lines, the researcher drew attention to Ancient Macedonia and Egypt, where similar ‘meander’ designs and/or calendars were created by Macedonians in the VI millennium BCE and Egyptian priests in the IV millennium BCE. It had 360 days per year, and was compiled from 12 months. Later, they began to add 5 extra days that were not included in any month and devoted to the memory of the deceased. Based on this, Frolov suggested that 30 meanders mean the days of the month, while 12 lines are the months themselves. And multiplying 30 by 12, the result is 360, that is, the ancient year. From this, we can assume that the Macedonian and Egyptian calendars could’ve begun in the Stone Age.

Subsequently, the researcher focused in the two zones which consist of zigzag lines. In the 1st zone - 6 zigzags on 7 lines in each, therefore 42 lines. In the 2nd zone - 8 zigzags on 7 lines, only 56 lines. And in general - 14 zigzags, 98 lines. Frolov knew that in the archaic lunar calendar of the people of Chukchi, living in the far east of Asia, there were 14 weeks for 7 days, a total of 98 days.



Above: **proposed meander-graphic ‘calendars’ from Ukraine/Russia, and Macedonia** (the clay cup on the right)⁹²

However, this is not the only Paleolithic complex where the oldest calendar was found. In 1871 a Paleolithic station was found between the villages of Dukhov and Ginci (now Lubensky district of the Poltava region), excavations of which began in 1873 by the Lubsky archaeologist and teacher F. I. Kaminsky. Thus, the testimonies of undeniable prehistoric Star-gazing and astronomical time-calculations are numerous. Why the prehistoric hunters had a calendar is not an issue, but how they knew the exact time of the phases of the moon and the period of rotation of the Earth around the Sun, which is equivalent to a year, modern historians and archaeologists still cannot understand. This riddle remains to be solved.

Ancient astronomer Eudoxus of Cnidus (370 BCE) as reported by Plutarch (AD 46-120) explicitly linked the 56-sided (-angled) polygon to lunar eclipses: *“There are some who give the name Typhon to the shadow of the earth, into which they believe the moon falls and so suffers*

⁹² “The Phenomenon of Matt-painted Pottery in the Northern Aegean” by Barbara Horejs, “Imprints of the Neolithic Mind – Clay Stamps from Republic of Macedonia” by Goce Naumov, etc.

eclipse...which the sun remedies by instantly shining back upon the moon when it has escaped the shadow of the earth... The Pythagoreans also clearly believe Typhon to be a demonic power, for they say that he was born on an even measure, the 56th; further, they say that the nature of the 3-angle belongs to Hades, Leivino Dionis and Ares, that of the quadrilateral to Rhea, Aphrodite and Demeter, Hestia and Hera, and that of the dodecagon (12-sided/angled figure) to Dzeus, while that of the 56-sided polygon is said to belong to Typhon, as Eudoxus has reported...” – 56-sided (-angled) polygon is of fundamental importance because it coincides with a remarkable lunar cycle where the moon’s skyline position and phase synchronize enabling eclipse prediction.

The oversight reason why the ancients also reckoned the 12 months initially to be each 30 days was because they had originally reckoned the months by the course of the Moon, and supposed them to contain each 30 days. Only later they found the solar months to be something longer. And, there is yet another reason to which this system is related. We divide the hours into 60 minutes and the days into 24 hours – but why not a multiple of 10 or 12? The answer is because the inventors of time calculus didn’t operate on a decimal (base-10) or duodecimal (base-12) system, but a sexagesimal (60-based) system. For the ancient inventors who first divided the movements of the celestial bodies into countable intervals, 60 seemed as the perfect number. The number 60 can be divided by 1, 2, 3, 4, 5, 6, 10, 12, 15, 20, and 30 equal parts. Moreover, first ancient astronomers believed there were 360 days in a year, a number which 60 fits neatly into six times. But, their ancient systems and empires didn’t last. The land of Mesopotamia was subsequently conquered in 2400 BCE by the Akkadians and thereafter by the Amorites (also known as the ‘Babylonians’) in 1800 BCE. Each of the emerging powers has indiscriminately appreciated the user-friendly sexagesimal system and incorporated it into their own calculations. Thus, for more than 5000 years the world has remained committed to their delineation of time. They initially favored the number 60 because it was so easily divisible. Not only were there few remainders when working with the number 60 and its multiples, the remainders that did appear did not have repeating decimals (ex. $1/3 = 0.333...$), a concept Sumerians and others could not process at the time. So, the notion of dividing time into units of 60 persisted and spread to the east in Persia, India, and China as well as to the west in the Aegean, across the Macedonian Peninsula, Egypt, Carthage, and finally in Rome. The system neatly complimented the Chinese astronomers’ work of discovering the 12 astronomical hours of the stars (a mostly theoretical discovery as most people lived by the sun). It also worked with imperial military strategies, particularly the division of the night watch into multiple even increments. The Egyptians maintained three watches each night, the Romans had four.

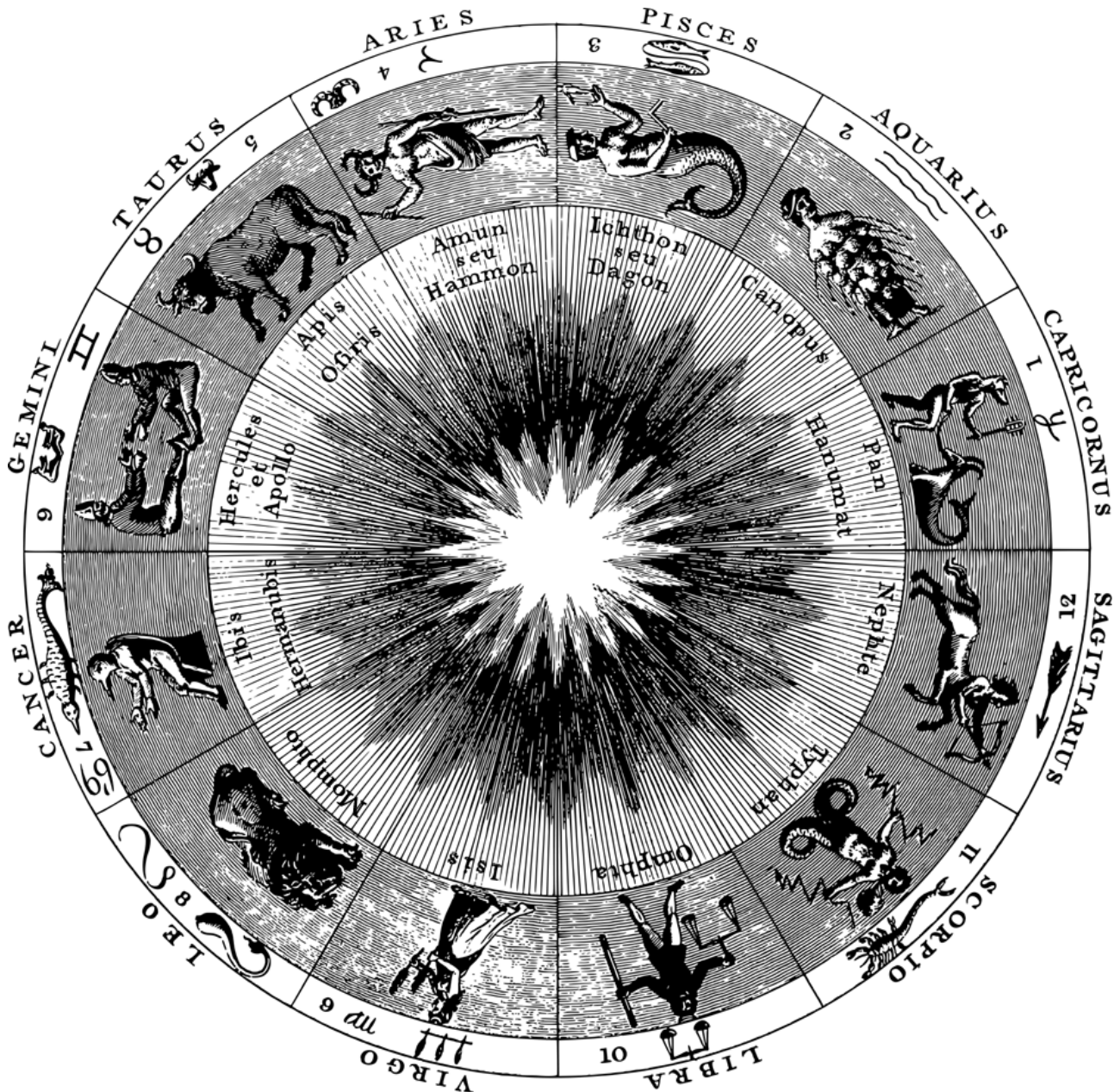
However, the primordial year is so ancient that it was supposed to be older than the Flood of Noah, and the ancients ascribed its discovery to the mythological Enoch.⁹³ And that it might be as old, or older, than this mythical antediluvian patriarch, there is no reason to doubt. This primordial year was certainly, as the most ancient records inform us, the only year known and made use of amongst the Akkadians/Chaldæans (from “*Chaldaea*”, in Akkadian: *Māt Kaldu* or *Kašdu* - land around the estuaries of the Tigris and Euphrates), in whose country the first learned inhabitants of the world was said to lived, and where the first observations of the Solar and Lunar Periods were made and instituted. The Akkadians/Chaldæans ascribed the finding out the year, and their first celestial observations to *Belus*, who reigned at Babylon in the year 2233 BCE, and was contemporary with Menes, the first king of Egypt. This was the only stated year of all nations for many ages, before any regular intercalations were made.

When the Solar Year was found to contain 365 days, they added five intercalary days to the end of the year. And by degrees observing also that the Period of the Moon was finished in less than 360 days; they contrived cycles of 2, 4, and 8 Years, with intercalary months, to make the course of the moon agree with that of the Sun. Then the *Diëteris* (biennial, or cycle of 2 years) was formed by adding a month of 22 days at the end of the second year; afterward it was doubled, and at the end of the 4th year they intercalated a month of 23 days. This made the

⁹³ A Hebrew patriarch, the eldest son of Kain and father of Methusalem.

Tetraëteris (quadrennial cycle), and being doubled formed the *Ostaëteris* (octennial cycle), which had in it four imperfect lunar months, two of 22 days and two of 23 days.

Both the Macedonian, Egyptian (and Akkadian/Chaldaean) months were named from, or dedicated to their deities/deified planets and/or constellations. Hence *Dion/Thoth* and *Hyperberetaion/Mesori* were the divine names of the first and last Macedonian and Egyptian months; and Hesychius says, that *Athyr*, the month so called in Egyptian, signified a ‘Cow’, and therefore was denominated from *Aset* (Lat. *Isis*), whose symbol was a cow. Her horns are usually those of the cow of *Hathor*, or of one of the sister forms of this goddess. This is confirmed by Plutarch, who says, that “*Isis was called Athyr*” (actually ‘*Hathor*’), but explains it differently. Thus also the month *Pharmuthi* seems to be derived from the goddess *Thermuthis*, mentioned by Epiphanius (Adv. Hæref. lib. III), and Macedonian *Artemision* from the huntress goddess *Artemis*.



The Akkadian/Chaldaean astronomers had Nišan (meaning “*Sacrifice*”) as first month of the year, and Aries as first constellation of the Zodiac too. Today all of this may look erroneous and out of place, but several millennia ago, in the time when these first calendars were conceived, they were arranged so as to suit the position of the Zodiacal signs/constellations as they were

positioned back then.⁹⁴ Owing to the gyrating movement of the earth known as ‘precession’, which causes the equinoxes to shift westward in the sky for two hours of right ascension every 2150 years, these stars & constellations no longer preside over the seasons from which they received their original designs and significances.⁹⁵ Not to mention the missing by Supernova stars or other unpredicted celestial objects like comets or meteors.

With the conquest of Babylon by Alexander the Great, the Macedonian calendar was brought into contact with the Babylonian calendar, which was considered better than all the calendars used for civil purposes on the soil of Ancient Macedonia. The Seleucids adopted the Babylonian calendar with the 19-year leap cycle, and renamed the months in accordance with the Macedonian calendar, thus initiating the Seleucid era, whose first year of rule was 312/11 BCE. In the Seleucid calendar, the names of the Macedonian months were assigned to the Babylonian cycle, whereby the month of Dios, as the first month in the Macedonian calendar, corresponded with the month of Tashritu, which was the 7th month in the Babylonian calendar and began in the second half of the Babylonian year, after the autumnal equinox.

The determination of the first month of the year varied by place and time. According to written texts from Babylonia, the New Year according to the Babylonian calendar began with the month of Nisanu, a rule that was maintained even after the beginning of the Seleucid era. The month of Dios was considered the first month of the year in the Seleucid era, until the fall of the Seleucid monarchy, when the Babylonian month Nisanu was restored as the first month of the year. On the soil of Asia Minor, the connection between Macedonian and Babylonian months continued to exist, noticeable through the use of Macedonian months in Asia Minor cities, while in Syria and Mesopotamia the Seleucid calendar was in use until 16/17 AD. The Seleucids, that is the Syro-Macedonians, continued their rule eastward into India and took with them the benefits and teachings of the Babylonian astronomers and their 19-year leap cycle. The Seleucid calendar of the soil of Asia Minor was used until the end of the ancient period, and in some parts of Mesopotamia, until the end of the XI century.

According to A. E. Samuel, the written evidence relating to the death of Alexander the Great suggests the possibility that the assimilation of the Macedonian months with the Babylonian calendar occurred much earlier than the Seleucid era, or rather before the death of Alexander the Great. According to A. E. Samuel, the date of death of Alexander the Great, according to the Macedonian calendar, is the 29th day of the month Daisios. According to the attested tables of the astronomical calendar of Babylon, Alexander the Great died on the 29th day of the month of Aiuru. According to the 19-year Babylonian leap cycle and according to the correspondence of the month Daisios with the Babylonian month Aiuru in 323 BCE, the interpretations of A. E. Samuel strongly suggest that Macedonian months were assimilated from Babylonian ones long before the death of Alexander the Great in 323 BCE, and according to him it is possible that the process of assimilation itself took place during the conquest of Babylon by Macedonians.

⁹⁴ https://en.wikipedia.org/wiki/Astrological_age

⁹⁵ Approximately every 26,000 years the Zodiacal constellations, the associated Sidereal Zodiac, and the Tropical Zodiac used by western astrologers basically align. Technically this is when the tropical and sidereal "first point in Aries" (Aries 0°) coincided. This alignment is often called the ‘Reference Point’ and, if the Reference Point could be found, fairly exact timeframes of all the astrological ages could be accurately determined if the method used to determine the astrological ages is based on the equal-sized 30 degrees per age and do not correspond to the exact constellation configuration in the sky.

However, this Reference Point is difficult to determine because while there is no ambiguity about the Tropical Zodiac used by western astrologers, the same cannot be said of the Sidereal Zodiacs used by Vedic and other ancient astrologers. They do not have unanimity on the exact location in space of their Sidereal Zodiacs. This is because the Sidereal Zodiacs are superimposed upon the irregular Zodiacal constellations, and there are no unambiguous boundaries of the Zodiacal constellations.

Recent developments by astronomers who are divorced from astrology have defined boundaries, but they cannot be assumed to be correct from the astrological perspective. Thus a number of ‘Reference Point’ dates are proposed by various astronomers and even wider timeframes by astrologers.

However, these long forgotten archaic calendars and incredibly old stellar dates still persist in our more or less familiar Macedonian traditions that are practiced even now. We know them maybe under different names, but they stubbornly survive in our subconscious and from the most distant past they keep following us despite passing of the millennia. Today, these ancient winter solstices, Zodiacal constellations and prehistoric New Years (starting from September-October, November, etc.) are still regularly celebrated every year again and again, but under the more familiar modern name and date of *Kolede* (abbreviation from Macedonian “*Kole-den*” – a ‘Slay-day’⁹⁶ in plain Macedonian).⁹⁷

Throughout the ages, beside the change of the ancient dates, also the very ritual itself transformed too, from the plain offer of hunted game to the primordial Sun-god, into bull-sacrifice⁹⁸ meant specifically for the Celestial Bull (under the influence of Astrological era of Taurus)⁹⁹; then with invention of the Zodiac Cycle it evolved into ritual of the Sun-birth and rebirth in the Mesopotamian, Hittite, Minoan rituals and festivities of the Sacred-bull *Apis* (thenafter *Serapis*), and the sacrifice of the bull returned again with the mythological old Mithraic taurochthony. It was the time after the proclaim of that prodigious Macedonian Alexander the Great, who announced that the worship of animals as gods is redundant, and under his majestic influence the



Above: **ancient relief showing Mitra slaying a bull scene, and the much later transformation of the same ‘Slay-day’ ritual into Russian-Slavicized “*Kolyada*” feast and carnival**

animals slowly returned for what they’ve been, a food resource. Thenafter as Aries-sign worship with the Ram-Solar attributes they return in more modest fashion, god was not an animal anymore, but animal was the symbol of the god; animal offerings lasted incessantly until they became the Roman “*Calendae*”, and finally becoming a “Christian”-adopted festivity of the “*Jesus Christ birthday*” and other numerous manifestations, where the libation is adopted as a “Christian tradition.”

⁹⁶ <http://www.makedonski.info/search/kole>, <http://www.makedonski.info/search/den>

⁹⁷ Russian: *Kolyada*/*Kalada*/*Kaliada*/*Koleda*, Polish: *Gody Kołęda*, Kashubian: *Kòlāda*, Romanian: *Colindă*, Latinized: *Calendae*.- the name of a cycle of winter rituals stemming from the ancient *Calendae* - ‘sacrifice day’ at the beginning of every month.

⁹⁸ <https://www.youtube.com/watch?v=6smq-0tZtio>

⁹⁹ In the Epic of ‘Gilgamesh’, written around 2000 BCE, the hero slays the ‘Bull of Heaven’.

As the Earth orbits the Sun, different constellations of stars come to dominate the night sky at different times of year. This must have been noted by ancient people and indeed the ancient Akkadians, Babylonians, Egyptians and Macedonians constructed *Sidereal Calendars* based on the movement of the stars and sun. Thus, every ancient civilization with time had defined constellations, familiar patterns that help people make sense of the stellar heaven, by reflecting their mythologies. A close connection subsisted between the position and movements of the heavenly bodies and the fate of man.

The ancient astronomer Geminus of Rhodes (10 BCE) records that Solon, archont of Athens (594/3 BCE), taught that, “*The moon-year has 354 (= 12 x 29.5) days. Consequently they took the lunar month to be 29 1/2 days and the double month to be 59 (= 29 + 30) days. Hence it is that they have hollow (29 day) and full (30 day) months alternatively, namely because the two-months period according to the moon is 59 days....*”¹⁰⁰ The alternating 29- and 30-day month convention is still observed in both the modern Jewish (הלוח השנה *Haluach Hashana*) and Muslim (*Hijri*) calendars.

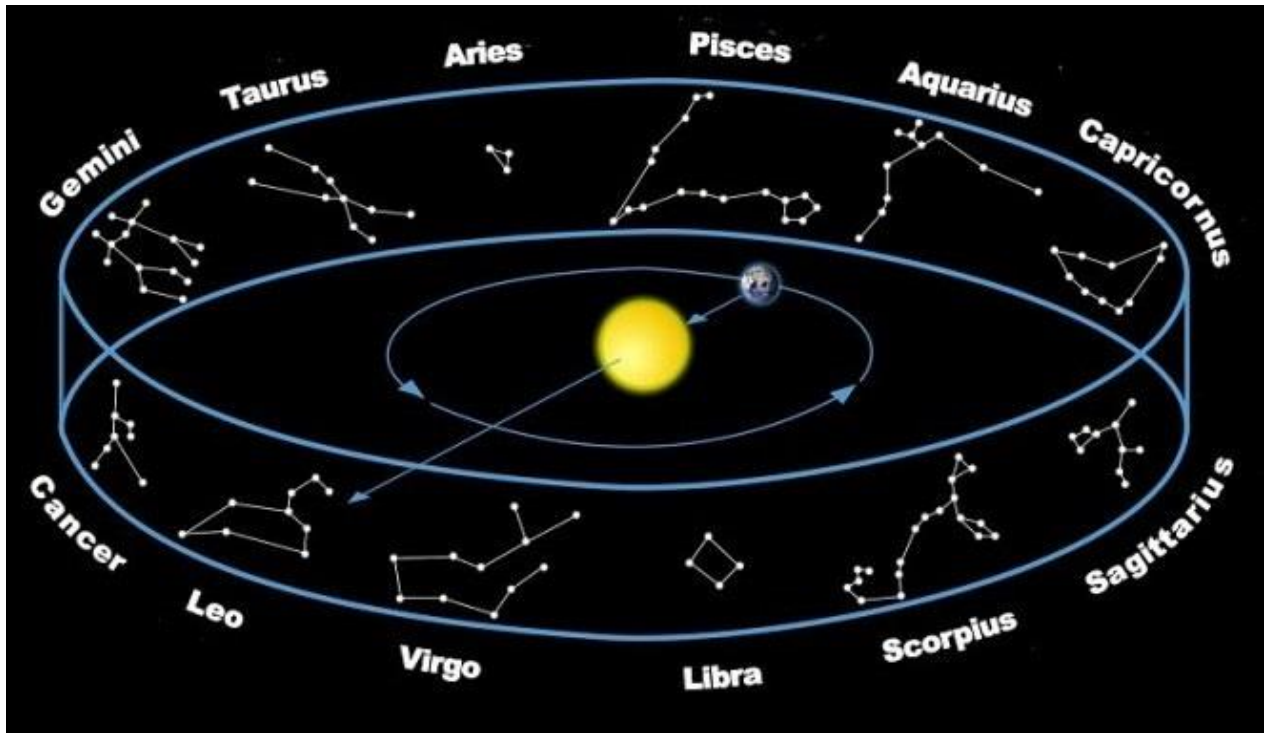
Professor of Mathematical Astronomy Douglas C. Heggie (University of Edinburgh), concluded that “...*the discoveries made in recent years about megalithic science demand a substantial or even radical revision of the archaeologist’s standard picture of life and society in the late Stone Age and early Bronze Age*” (Heggie 1981, 229).

Thus, the never-ending dispute for more precise explanation of ancient calendars remains open. Non to mention the missing stars who disappeared from the sky along the passing millenniums. The study of calendars marked by Zodiacal constellations necessitates an acquaintance with the position of constellations as they were to be observed through the many ages, during which they held the important office of presiding over the year and its changing seasons. Such acquaintanceship would have involved very careful and accurate calculations were it not that, by the help of a precessional globe, it was possible by easy mechanical adjustment to



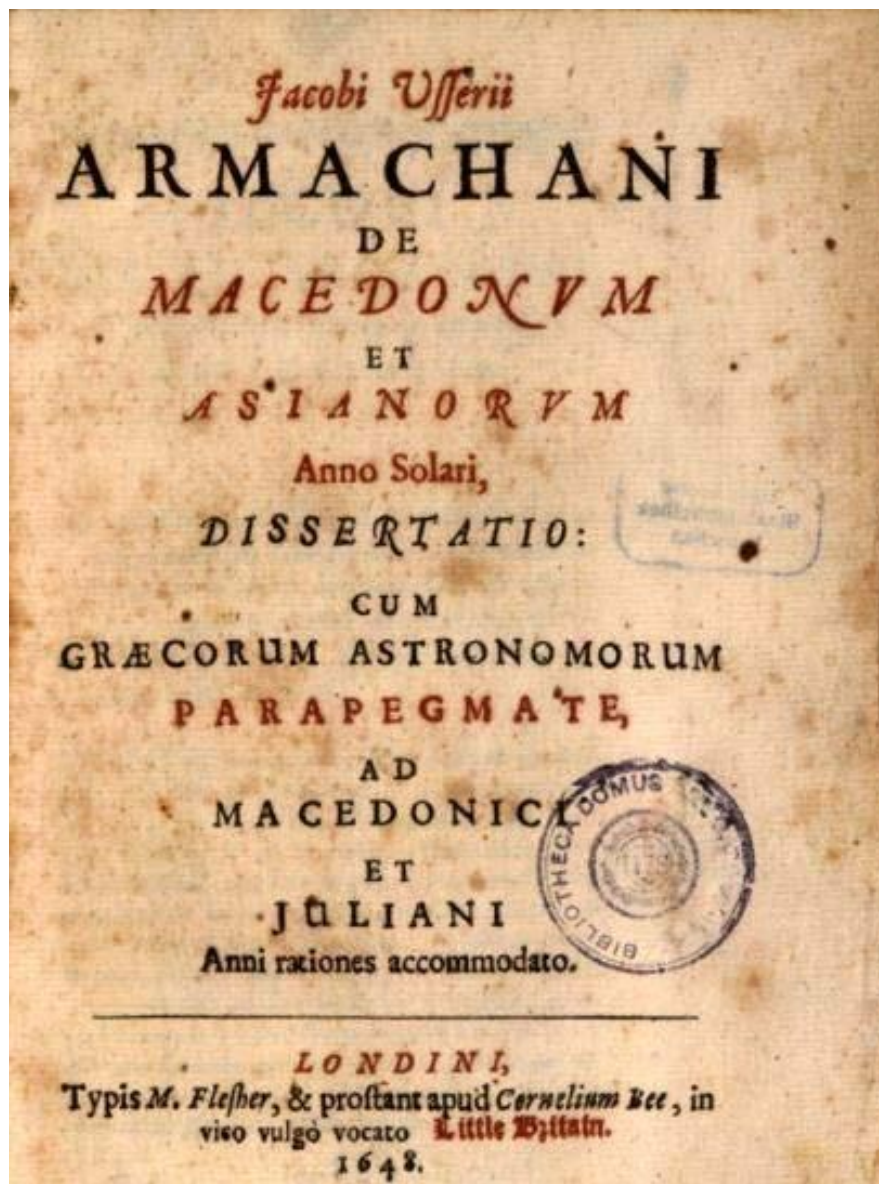
see, without the trouble of thinking them out, what were the changes produced in the scenery of nightly skies, millennium after millennium, by the slow apparent revolution of the Poles of heaven through the constellations – a revolution referred to by English astronomers as “the precession of the equinoxes,” and more graphically and epigrammatically by French astronomers as “le mouvement des fixes.”

¹⁰⁰ Aristarchus 250 BCE, 287.



ANCIENT MACEDONIAN CALENDARS IN ROMAN TIMES

How profound and indelible the amalgamation enterprise put forward by Macedonians was shows the fact that even the later Roman invasion didn't change the Macedonic nomenclature in general, nor that of the Macedonian calendar. Even the new calendars introduced by Romans started with the Macedonian month of Dios, and was still entitled "Macedonian calendar". Namely, in order to underline his victory over the Macedonian rebel-king Andriskus (or 'Pseudo-



Above: **Jacobi Usserii 1648 dissertation on the Macedonian and Asian solar year, with reference on Macedonian and Julian calendars**

Filippus'), the Roman consul Q. C. Mettelus (like many Roman and other leaders used to do) decreed the introduction of a new "Macedonian year" in occupied territories, and defined it that starts with the respective year of his victory, so that the Macedonians under (his) occupation would remember this fact and wouldn't dare to start another rebellion against Rome. How cruel

this and other Roman ‘victories’ were speaks the abhorring fact that Macedonia from having around 100 cities before the Roman invasion declined to only 30 after. The same gloomy genocide was noted in Dalmatia along the Adriatic coast, and all around Europe and Mediterranean coasts, until British islands.

Generally unknown in the scientific community, Roman-Macedonian calendars, were developed and used inside Macedonia during the Roman occupation. Two calendrical years were thus used in Macedonia during the Roman occupation, and they both had kept the ancient Macedonian names of the months as they were in the ancient Macedonian Calendar. Also, both systems started with the same month of “Dios”, but they differed in the starting year. The older one started the "Macedonian year" in 148 BCE, the year of the victory of the Roman Consul Q.C.Metellus against the rebellion of Pseudo-Phillipus Andriscus. The 2nd one, which was known as the "respectful" year, started in 31 BCE. This Macedonian year indicated the great victory of Octavian Augustus over Marcus Antonius and Cleopatra VII Filopator in the harbor of Aktion (Lat. *Actium*) on September 2 of the year 31 BCE. The newer calendrical system, which absorbed the older Ptolemaic system, used the ‘Augustian or respectable year’ bearing its name from Octavius Augustus¹⁰¹; its starting point was the date of the catalytic victory of Octavius over Marcus Antonius and Cleopatra VII at Aktion/Actium in 31 BCE. In the Macedonian territory the solar Octavian calendar survived until the 6th/7th century AD.

Roman generals and the Roman government were determined to keep on good terms with the Macedonians, provided that their loyalty was guaranteed. In comparison with other provinces Macedonia had a memorable past as the first European monarchy, with rich history and



Above: Roman province of Macedonia in the 2nd century BCE, divided into four ‘Meridas’

literature, a long-standing political and military tradition, and a prestigious language with which the Romans wanted to be associated. Which brings us back again to the AD 551 testimony of

¹⁰¹ AU – votive particle i.e. gold, anglicized: wow; and GUSTO – to ‘like, admire’ from PIE *gus-tu-, suffixed form of root *geus- "to taste; to choose.

Jordanes in his 'De origine actibusque Getarum - Getica' (already mentioned above) where he clearly summarizes the chronology and unrestricted continuity of the Macedonian language: "...everyone knows and has noticed that the tribes are used to taking many names. The Romans took over the Macedonian names, the "Greeks" - Roman, the Sarmatians - Germanic, the Goths - mostly Hunic".¹⁰²

Symbolic gestures from the new rulers demonstrated their respect for Macedonic culture, traditions, and government. The privileged status of Macedonic sanctuaries is reflected in treaty clauses and letters from Roman generals reassuring them that they would attend to their interests. In 191 BCE, Roman general M. Acilius Glabrio wrote a letter to the Delphians, which was engraved on the base of an equestrian statue erected in his honor. Glabrio had delivered Delphi back from the control of the Aetolian League. In his missive to the sanctuary, he promised to use his influence to protect the autonomy of the polis and the temple of Delphi: "I will try [in Rome] what I can to see to it that the ancestral conditions that have been yours from the beginning remain yours alone, and to protect the autonomy of the polis and the temple." This was no empty or trivial promise. The second half of the letter featured a list of houses and properties that had been taken over from the jurisdiction of the Aetolian League.

Roman emperor Caracalla too wanted to be compared to the great Macedonian king and conqueror Alexander. Like Alexander, this Roman emperor waged war in the east, but, actually died during his campaign against the Parthians. This particular medallion made in his time depicts Alexander the Great looking up at the sky and carrying a shield decorated with signs of the zodiac, underlining how important and inevitable was the omnipresence of this celestial aspect in the ancient times. This portrait shows Alexander with his hair pulled back, and he wears an ornate



cuirass with a figure of Athena on the shoulder strap, and, on the chest, a scene from the Gigantomachy (War of the Giants). The reverse shows Alexander and Nike, the goddess of victory, riding in a chariot, flanked by the deities Roma and Mars.

Another important point in time was the official introduction made by Constantine I the Great, when with the decree on the First Council of Nicaea¹⁰³ he established the conception of the Week. Although, the concept of the Week was in use long before the Romans and Constantine.

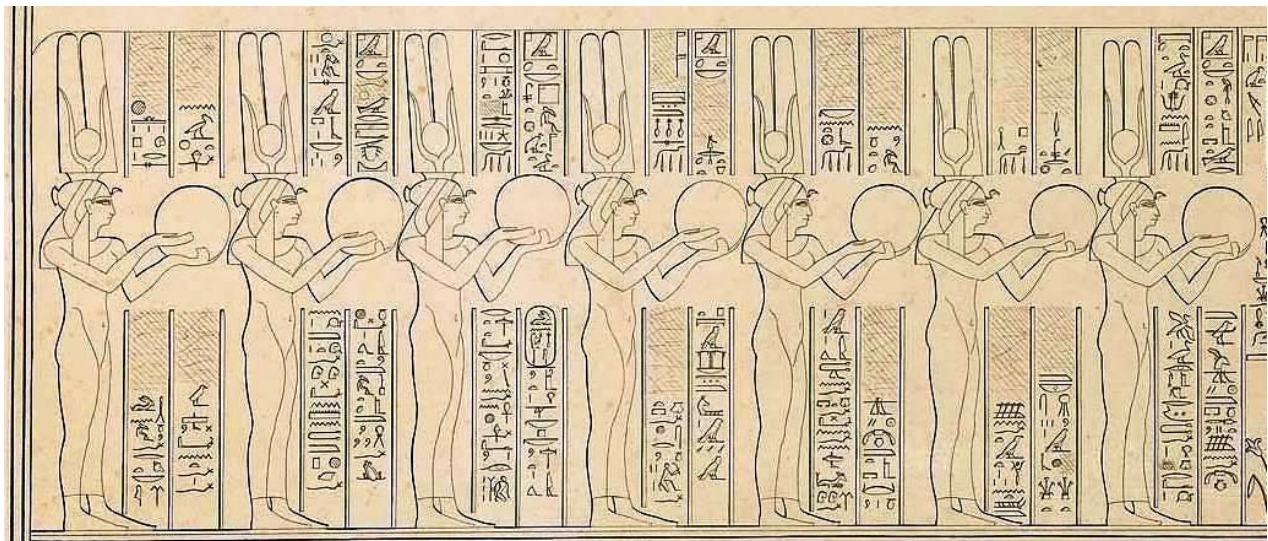
¹⁰² 'De origine actibusque Getarum - Getica' by Jordanes (485-551), p.11:
<https://archive.org/details/jordanas-apie-getu-kilme-ir-zygius-2017/page/10/mode/2up?q=Rom%C4%97nai+>

¹⁰³ https://en.wikipedia.org/wiki/First_Council_of_Nicaea

The earliest evidence of an astrological significance of a 7-day period is linked to *Gudea*, the priest-king of Lagash in Sumer during the *Gutian dynasty* (i.e. around 2100 BCE), who built a 7-room temple, which he dedicated with a 7-day festival. In the flood story of Assyro-Babylonian

	<u>Sunday</u>	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>
Planet:	<u>Sun</u>	<u>Moon</u>	<u>Mars</u>	<u>Mercury</u>	<u>Jupiter</u>	<u>Venus</u>	<u>Saturn</u>
Ancient deity:	<u>Ilios - Sol Invictus</u>	<u>Selene - Luna</u>	<u>Ares - Mars</u>	<u>Hermes - Mercury</u>	<u>Dzeus - Jupiter</u> (Dyaus Pater)	<u>Afrodite - Venus</u>	<u>Kronus - Saturn</u>

Epic of Gilgamesh, the storm lasts for 7seven days, the dove is sent out after 7 days, and the Noah-like character of Utnapishtim leaves the ark 7 days after it reaches the firm ground¹⁰⁴; in Egypt the 7 celestial bodies were the 7 Hathors (Cow goddesses) that featured the moon and sun



disks. in the Roman Republic and Empire it was abandoned, yet thenafter reintroduced as 8-days week. But, it was Constantine the Great that reintroduced it in AD 325, through Christianity, as we know it today.

¹⁰⁴ Counting from the new moon, the Babylonians celebrated the 7th, 14th, 21st and 28th as "holy days", also called "evil days" (meaning inauspicious for certain activities). On these days, officials were prohibited from various activities and common men were forbidden to "make a wish", and at least the 28th was known as a "rest day". On each of them, offerings were made to a different god and goddess. A continuous 7-day cycle that runs throughout history without reference to the phases of the moon was first practiced in Judaism, dated to the 6th c. BCE at the latest. There are several hypotheses concerning the origin of the biblical 7-day cycle. Friedrich Delić and others suggested that the 7-day week being approximately a quarter of a lunation is the implicit astronomical origin of the 7-day week, and indeed the Babylonian calendar used intercalary days to synchronize the last week of a month with the new moon. The 7-day week seems to have been adopted, at different stages, by the Persian Empire, in Macedonic astrology, and (via Macedonian campaign transmission) in Gupta India and Tang China.

OTHER ANCIENT CALENDARS – THEIR ORIGIN, ARRANGEMENTS, ETYMOLOGY

The word ‘Calendar’, as already mentioned in the Introduction, comes from the ancient ritual of sacrifice. ‘Calends’ were the first days of the months when sacrifice to the specific god of that month was offered; in today Modern Macedonian: *kolen-dar* – ‘slain-gift’ and/or *koleden* – ‘slay-day, sacrifice day’, from *kole* - ‘slay’ and *den* - ‘day’ in plain Macedonian. Latin: *calendae*, hence *calendar*. Compare to “*Godina*” [pronounced “*Gōdeena*”], abbreviation ligature of ‘*Go(lem)*’ + ‘*den/dni*’ - a ‘*Big-day/days*’ respectively, which is still today a Macedonian term for ‘year’.¹⁰⁵

A combination of the Babylonian and ancient Macedonian calendar? As already mentioned above, there is evidence discovered that the value of a cycle of 19 years as a Luni-Solar adjustment was known to the Chinese as from 2269 BCE. So, the conventional modern interpretations of the western Eurocentrics are overwhelmingly forged and misleading.

Since the ancient calendars are indistinctively connected to the Zodiac and celestial bodies/gods, the study of calendars is marked by necessity an acquaintance with the position of those constellations, planets and moon, as they were to be observed through the many ages, during which they held the important office of presiding over the year and its changing seasons. Such acquaintanceship would have involved very careful and accurate calculations were it not that, by the help of a Precessional Globe, it was possible by easy mechanical adjustment to see, without the trouble of thinking them out, what were the changes produced in the scenery of nightly skies, millennium after millennium, by the slow apparent revolution of the “Poles of heaven” through the constellations – a revolution referred to by English language astronomers as “the precession of the equinoxes.” These two constants, the precession and equinoxe, by definition are as they follow:

1. Either of two points on the celestial sphere at which the ecliptic intersects the celestial equator.
2. Either of the two times during a year when the sun crosses the celestial equator and when the length of day and night are approximately equal; the vernal equinox or the autumnal equinox.

The ancient Akkadian/Babylonian calendar for example was equally homologous, and *Nišan*, the 1st month answered to the 1st Zodiacal sign. Back then, in the time of Hipparchus, the sun still entered the first point of Aries at the Invernal Equinox, and it would have done so since 2540 BCE. From that epoch backwards to 4698 BCE Taurus, the 2nd sign of the Zodiac, and the 2nd month of the archaic year, would have introduced the spring. The precession of the equinoxes thus enables us to fix the extreme limit of the antiquity of the ancient Calendar, and of the origin of the Zodiacal signs in particular country. Akkadian/Babylonian astronomers draw up charts in which the eclipses of the sun and moon, and the times of the New and Full Moon, were accurately noted, as also the positions of the planets throughout the year. These positions were indicated by the nearness of the planet in question to some bright star in the vicinity of the ecliptic, and the ecliptic was portioned off into 12 groups, coinciding very closely in position and extent with the 12 months/divisions of the Zodiac as we now know them.

¹⁰⁵ <http://www.makedonski.info/search/godina>

Below: **Assyrian/Akkadian/Babylonian month names, and translations:**

1. *Ni'sannu* (March/April) ----- *Sara* or *Bar-zig-gar* – 'sacrifice of the righteousness'.
2. *Airu* (April/May) ----- *Khar-sidi* – 'the propitious bull'.
3. *Sivanu* or *Tsivan* (May/June) ----- *Mun-ga* – 'of bricks', and/or *Kas* – 'Twins'.
4. *Duzu* (June/July) ----- *Su-kul-na* – 'seizer of seed'.
5. *Abu* (July/August) ----- *Ab ab-gar* – 'fire that makes fire'.
6. *Ululu* (August/September) ----- *Ki Gingir-na* – 'the errand of Ištar'.
7. *Tasritu* (September/October) ----- *Tul-cu* – 'the holy altar'.
8. *Arahk-samna* ("Month 8th", October/November) ----- *Apin-Am a* – 'the bull-like founder(?)'.
9. *Cisilivu* or *Cuzallu* (November/December) ----- *Gan ganna* – 'the very cloudy'.
10. *Dharbitu* (December/January) ----- *Abba uddu* – 'the father of light'.
11. *Sabahu* (January/February) ----- *As a-an* – 'abundance of rain'.
12. *Addaru* (February/March) ----- *Se ki-sil* – 'sowing of seed'.
13. *Arakh-makru* ('Month incidental') ----- *Se-dir* – the 'dark (month) of sowing'.¹⁰⁶

When this precise observation had been taken in consideration, archaeologists, as the result of the astrological calculations, came to the firm conclusion that the date of composition of the first calendar was far earlier than it had been previously thought; and it was placed by them, not in the 16th century BCE but at the high date of 3800 BCE. It was discovered that the ancient astronomers promoted the 1st month of the year, and the sign of Aries as 1st constellation of the Zodiac, at a date when that month and constellation could not have introduced the spring. A possible solution of the difficulty presented itself. Namely, the supposition that this most ancient calendar had been originated when the Winter Solstice, not the Spring Equinox, coincided with the sun's entry into the constellation Aries. This coincidence took place, as astronomy showed, at the date, in round numbers, of 6000 BCE.¹⁰⁷

As all traditions from most ancient times till today show, it was the Winter Solstice the point in which the beginning of the year always was. When the first calendars were conceived they all celebrated the birth of the New Year exactly with the annual rebirth of the sun. This was also the birthday of the Neolithic Great Mother Goddess, later Cybele/Kibela, of Leivino Dionis, Mithra, as well as Jesus Christ. The blatant non-corresponding of the modern calendar(s) with this absolute principle of the most archaic and unique solar calendar is due to the astronomical adjustments, but also the religious, political, and other irrational alienations of the humanity from the principles of nature.

Further, the extent of the days of one month was shaped by the Moon phases. The seven days of the week (later zodiac signs) were in universal use as well, as from the prehistory, denoting the first seven celestial bodies (as different deities too) known to humanity:

1. ☾ – **Moon** - *Selene*, (but also *Hecate* and/or *Artemis/Artemida*) goddess of moon (Italian: *Lunedì*, from Latin "*Luna*"- 'moon', from the belief that changes of the moon caused intermittent insanity - *Lunacy*¹⁰⁸; Eng. *Monday*) – Aquarius (?)
2. ♀ – **Mars** - *Ares*, Macedonian god of war (Italian: *Martedì*; Eng. *Tuesday*, from Old English *Tīwesdæg*, named after the Germanic god *Tīw* associated with *Mars*), *Nergal* in Babylonia and Assyria – sign of Scorpio.
3. ☿ – **Mercury** (Italian: *Mercoledì*; Eng. *Wednesday*, from Old English *Wōdnesdæg*, named after the Germanic god *Wōdin/Odin*) – Gemini.

¹⁰⁶ "Records of the Past", Vol. I. p. 166.

¹⁰⁷ Emmeline M. Plunket - "Ancient Calendars And Constelations"

¹⁰⁸ Related to women menstrual cycle, believing that Moon periods are linked to growth of plants, etc.

4. ♃ – **Jupiter** (Italian: *Giovedì*, god of thunder; Eng. *Thursday*, from Old English *Thu(n)resdæg* - day of thunder) – Sagittarius
5. ♀ – **Venus**, goddess of love (Italian: *Venerdì*; Eng. *Friday*) – sign Taurus; the goddess *Ištar* in Babylonia and Assyria, i.e. *Astarte* in Phoenicia, *Atis* (Lat. *Isis*) in Egypt and Macedonia and/or *Afrodite*.
6. ♄ – **Saturn**, god of agriculture (through Etruscan from Macedonic origin as verb/god “*Sadi*”- ‘planting’ (Italian: *Sabato*; Eng. *Saturday*)
7. ☉ – **Sun**, and god of (Italian: *Domenica*; Eng. *Sunday*) – Capricorn (?)

The eclipses of the sun and moon, and the times of the young and full moon, were accurately noted, as also the positions of the planets throughout the year. These positions were indicated by the nearness of the planet in question to some star in the vicinity of the ecliptic, and the ecliptic was portioned off into 12 groups, coinciding very closely in position and extent with the 12 divisions of the Zodiac as we now know them. As to the calendar or mode of reckoning the year, we find that the order and names of the Akkadian 12 months were as follows: Nišannu (or Nišan), Airu, Simannu, Duzu, Abu, Ululu, Tischritu, Arah-samna, Kislimu, Tebitu, Sabfitu, Adaru. Of these months Ululu and Adaru could be doubled as Ululu Sami (the second Elul), and Adaru Arki (the last Adar). The Babylonian years were soli-lunar, that is to say, the year of 12 lunar months, containing 354 days, was bound to the solar year of 356 days.

Different Ancient Calendars compared					
<u>Macedonian</u> (Lunar)	<u>Syro-Macedonian</u>	<u>Sumerian</u>	<u>Babylonian</u> and <u>Akkadian</u>	<u>Egyptian</u>	months extent in terms of today Gregorian calendar & Zodiac sign
Dion (the 1st month of the old Macedonian year; the moon of October, and old Zodiacal sign of Krios/Aries)	Hyperberetaios or Tešrin I	Du	Tišrit (Tishri)	Thoth (Moon god and 1st month of the old Egyptian year; the moon of September)	24 September -24 October (Libra; ‘Yoke’ in the ancient Macedonian Zodiac)
Apellaion (‘White month’, i.e. the month of first snowfall; the moon of November, old Zodiacal sign of Taurus)	Dios or Tešrin II	Apindua	Arah-samna	Phaophi	24 October - 23 November (Scorpio)
Audnaion (moon of December, old Zodiacal sign of Gemini)	Apellaios or Kanun (Awal)	Gangan	Kislimu (Kislev)	Athyr/Hathor (i.e. ‘Cow’; Sun and Sky-goddess Isis)	23 November - 24 December (Sagittarius)

Perition ¹⁰⁹ (moon of January, old Zodiacal sign of Cancer)	Audonaios or Kanun II (Tani)	Ziz	Tebet	Chohiak	24 December - 23 January (Capricorn)
Dustros (moon of February, old Zodiacal sign of Leo)	Peritios or Šobat	Abae	Šabat	Tybi	23 January - 22 February (Aquarius)
Xanthikos or Xanthikon (moon of March, old Zodiacal sign of Virgo; to some the 1st month of Macedonian year)	Dustros or Adar	Shegurku	Adar	Mesir	22 February - 25 March (Pisces)
Artemisios or Artamition (moon of April, old Zodiacal sign of Yoke)	Xanthikos (to some the 1st month of Macedonian year) or Nišan	Barzigga	Nišan	Phanemoth	25 March - 25 April (Aries)
Daisios (moon of May, old Zodiacal sign of Scorpio)	Artemisios or Ayar	Gusisa	Aiar (Iyyar)	Pharmouhti	25 April - 25 May (Taurus)
Panēmos or Panamon (moon of June, old Zodiacal sign of Sagittarius)	Daisios or Haziran	Siga	Siman	Phachon	25 May - 25 June (Gemini)
Loios (moon of July, old Zodiacal sign of Capricorn)	Panemos or Tamuz	Shunumun	Duz	Pauni	25 June - 25 July (Cancer)

¹⁰⁹ “The Dog Month”, when the Macedonians were performing a ritual lustration of their army by passing it between the two halves of a slain dog. Today “*Pes*”- ‘dog’ in plain Macedonian; unexpectedly this ancient Macedonic word for ‘dog’ survived (probably imported through Acuitania and Basque *Euscara*) within the Spanish form as “*Perro*”- ‘dog’: <https://translate.google.com/#en/es/dog>

Gorpiaios (moon of August, old Zodiacal sign of Aquarius)	Loios or Ab	Nenegar	Abu	Epiphi	25 July - 25 August (Leo)
Hyperberetaios ¹¹⁰ (moon of September, old Zodiacal sign of Pisces)	Gorpiaios or Ailul	Kinini	Ulul	Mesori	25 August - 24 September (Virgo)

There are some generic similarities between all the calendars in the table above. According to ancient tradition, the Phrygians of Anatolia had migrated from the Balkans (see Erodote, Lat. *Herodotus*, Histories 7.73, who writes that the Phrygians were formerly called the Briges and had been closest neighbors of the Macedonians and/or Proto-Macedonians.

In the reign of King Ptolemy III Euergetes a decree was passed that henceforth the movable Egyptian year should be converted into a fixed year by the intercalation of one day at the end of every four years, “*in order that the seasons may do their duty perpetually according to the present constitution of the world, and that it may not happen, through the shifting of the star by one day in four years, that some of the public festivals which are now held in the winter should ever be celebrated in the summer, and that other festivals now held in the summer should hereafter be celebrated in the winter, as has happened before, and must happen again if the year of 365 days be retained.*” The decree was passed in the year 239 or 238 BCE by the high priests, scribes, and other dignitaries of the Egyptian clergy assembled in convocation at Canopus, but we cannot doubt that the measure, though it embodied native Egyptian science, was prompted by the king or his Macedonian advisers.¹¹¹ Henceforth the official and the natural calendars were in practical agreement. The change may indeed have been carried out during the reign of the Macedonian king who instituted it, but it was abandoned by the year 196 BCE at latest, as we learn from the celebrated inscription known as the Rosetta Stone, in which a month of the Macedonic calendar is equated to the corresponding month of the movable Egyptian year.

Egyptian Calendar	Sothic Year starting 20 July	Alexandrian Year
1 Thoth -----	20 July -----	29 August
1 Phaophr -----	19 August -----	28 September
1 Athyr -----	18 September -----	28 October
1 Khoiak -----	18 October -----	27 November

¹¹⁰ Koine “*Hyper*” meaning ‘over, above, beyond’ is still present in today Macedonian as vernacular exclamation “*Hop*” - ‘jump (over; ‘*hop*’ like in ‘*grasshopper*’), and the verb “*bere*” remained until today in the ‘*Septem-ber*’ name; also “*Berete*” and/or “*Bereme*”[present participle] - ‘harvesting’ in plain Macedonian; Sanskrit “*Bharami*”.

¹¹¹ In Macedonian syllabic (i.e. ‘*Demotic*’) the fixed Alexandrian year is called “the year of the Ionians, while the old movable year is styled “the year of the Egyptians”.

1 Tybi ----- 17 November ----- 27 December
1 Mechrr ----- 17 December ----- 26 January
1 Phamenoth ----- 16 January ----- 25 February
1 Pharmuthi ----- 15 February ----- 27 March
1 Pachon ----- 17 March ----- 26 April
1 Payni ----- 16 April ----- 26 May
1 Epiphi ----- 16 May ----- 25 June
1 Messori ----- 15 June ----- 25 July
1 Supplementary day - 15 July ----- 24 August

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